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THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL
COMMENTARY

ON

THE BOOK OF JOB

TOGETHER WITH A NEW TRANSLATION

BY THE LATE

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ADDENDA ET CORRIGENDA.

PHILOLOGICAL NOTES.

P. 18, l. 13. *After* “(ZAW, 1897, p. 183 ff.)” *add*: and still more recently by J. Hehn in *Orient. Studien Frits Hommel . . . gewid.* ii. 79-90.

P. 160, l. 28. Perles (*Orient. Stud.* ii. 133) derives תכונה from תכן, and proposes the meaning “unergründliches Wesen” —a synonym of הָקֵר in 117.

P. 273, ll. 14, 15. *For* “⁶⁻¹¹ in editions of Ε . . . continuous lines in Ε” *read*: “in editions of Ε, ⁶⁻¹¹ except, ^{10a}, are Θ, and ^{11a} Ε (ἀλλὰ τοῦ δικαίου εἰσακούσεται) is not obviously a rendering of ^{10a} ח (ויגל אונם למוסר). Thus, in an earlier text of Ε, the following appear to have been consecutive lines: ⁵ Ε = ⁵ ח, ^{10a} Ε = ? ח, ^{12a} Ε = ^{6a} ח.”

PRINCIPAL ABBREVIATIONS EMPLOYED

1. TEXTS AND VERSIONS.

'A, Aq.	. . .	Aquila.
AVm.	. . .	Authorised Version (margin).
EV(V).	. . .	English Version(s).
MS(S)	Ken., de Rossi	Hebrew Manuscripts as cited in Kennicott or De Rossi.
Oc., Or(ient).	. . .	Occidental (Palestinian) and Oriental (Babylonian), see G-K. 7h n.; and for the readings of the two schools in Job, S. Baer, <i>Liber Jobi</i> (1875), pp. 56-58.
OT.	. . .	Old Testament.
PBV.	. . .	Prayer Book Version.
RVm.	. . .	Revised Version (margin).
Σ, Symm.	. . .	Symmachus.
Θ, Theod.	. . .	Theodotion.
Ⲙ	. . .	The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887-1894). The readings of the codices are, when necessary, distinguished thus:—Ⲙ ^A Ⲙ ^B (Alexandrian, Vatican, etc.). For the cursives, reference has been made to <i>Vet. Test. Grace, cum variis lectionibus</i> , ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48-51): such matter is commonly cited as Ⲙ (Θ).
𐤀	. . .	The Hebrew (unvocalized) text, <i>i.e.</i> the consonants of the ordinary Hebrew MSS and printed Bibles.
𐤀 ¹ .	. . .	The consonants of the traditional Hebrew text (𐤀) irrespective of the present word divisions and after the removal of the vowel consonants (cp. <i>Isaiah</i> , p. xxv).
Ⲛ	. . .	The Coptic (Sahidic) Version of Ⲙ (§ 48).
ℒ	. . .	Old Latin Version of Ⲙ.

M.	.	.	.	The Massoretic Text (<i>i.e.</i> the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, <i>Variæ Lectiones Vet. Test.</i> ; Kennicott, <i>Vet. Test. Heb. cum variis lectionibus</i> ; or R. Kittel, <i>Biblia Hebraica</i> .
Ⓢ	.	.	.	Targum Onkelos.
Ⓢ	.	.	.	The Syriac Version (Peshitta).
Ⓢ ^h	.	.	.	The Syro-Hexaplar Version of Ⓢ.
Ⓢ	.	.	.	Targum: Ⓢ ¹ Ⓢ ² , etc., first, second renderings in Ⓢ.
V.	.	.	.	Vulgate.

2. AUTHORS' NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

Anon.	.	.	.	Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Qi.
AJSL	.	.	.	<i>American Journal of Semitic Languages and Literature</i> .
Baer	.	.	.	S. Baer, <i>Liber Jobi</i> , 1875.
BDB	.	.	.	See <i>Lex</i> .
Be[er, G.]	Be ^T .	(1)		<i>Der Text des Buches Hiob</i> (1897)—Be ^T .
Be ^{Klt} .		(2)		Notes in R. Kittel, <i>Bibl. Hebr.</i> —Be ^{Klt} .
Bi[ckell, G.]	.	(1)		<i>Carmina VT metricæ</i> , 1882, pp. 151-187.
		(2)		<i>Krit. Bearbeitung des Job-Dialogs</i> , WZKM, 1892, pp. 137 ff., 241 ff., 327 ff.; 1893, pp. 1 ff., 153 ff. Cp. (3). <i>Das Buch Hiob nach Anleitung der Strophik u. d. Septuaginta auf seine ursprüngliche Form zurück-geführt u. im Versmasse des Urtextes über- setzt</i> , 1894.
Boch[art]	.	.		<i>Opera Omnia</i> , Lugd. 1712.
Bolducius	.	.		<i>Comm. in Jobum</i> , 1631.
Bu[dde], K.	.	(1)		<i>Beiträge zur Kritik des B. Hiob</i> , 1876.
		(2)		<i>Das Buch Hiob</i> (in Nowack's, <i>Handkommentar</i>), 1896, 21913.
Buhl	.	.		See G-B.
Carey, C. P.	.	.		<i>The Book of Job translated</i> , etc., 1858.
Ch[eyne, T. K.]	.	(1)		<i>Job and Solomon</i> , 1887.
		(2)		<i>Job</i> and other contributions to <i>EBi</i> .
ChWB	.	.		See Levy.
CIS	.	.		<i>Corpus Inscriptionum Semiticarum</i> , Paris, 1881 ff.
Cooke, G. A.	.	.		<i>N[orth] S[emitic] I[nscriptions]</i> , Oxford, 1903.
Cox, S.	.	.		<i>A Commentary on the Book of Job</i> , 1880.
CP.	.	.		See Rogers.
Da[v[is]on], A. B.		(1)		<i>A Commentary on the Book of Job</i> [i-xiv], 1862.
		(2)		<i>The Book of Job in The Camb. Bible for Schools</i> , 1884.

- DB* Dictionary of the Bible, and in particular *A Dictionary of the Bible*, ed. James Hastings, 1898-1904.
- Del[it]zsch, Franz]. *Das Buch Hiob in Biblischer Comm. u. d. AT*, ¹1864 (Eng. tr.), ²1876.
- Del[it]zsch, Fried.]. (1) *Assyrisches Handwörterbuch*, 1896, cited as *HWB*.
(2) *Das Buch Hiob neu übersetzt u. kurserklärt*, Leipzig, 1902.
- Di[llmann, A.] . *Hiob* (in *K[ur]zgefasstes] E[xe]getisches] H[and]buch*), ⁴1891.
- Dr[iver, S. R.] . (1) *A Treatise on the Use of the Tenses in Hebrew*, ³1892.
(2) *An Introduction to the Literature of the Old Testament* (abbreviated *LOT*), ⁹1913.
(3) *The Book of Job in the Revised Version*, 1906.
(4) *Notes on the Hebrew Text of the Books of Samuel*, ²1913.
- Du[hm, B.] . *Das Buch Hiob erklärt in Marti's Kurzer Hanä-commentar zum AT*, 1897.
- EBi.* *Encyclopædia Biblica*, edited by T. K. Cheyne and J. S. Black, 1899-1903.
- Ehrlich, A. B. . *Randglossen zur Hebr. Bibel* (1913), vi. 180-344.
- ET* *Expository Times*.
- Ew. . . . (1) *Lehrbuch d. Hebr. Sprache*.
(2) *Die Dichter des Alten Bundes*, dritter Theil, ²1854.
- Exp.* *The Expositor*.
- Forms* See Gray, 3.
- Freyt[ag, G. W.] . *Lexicon Arabico-Latinum*, 1830.
- G-B. . . . *Wilhelm Gesenius' hebräisches u. aram. Handwörterbuch über das AT . . . bearbeitet von Frants Buhl*, ¹⁶1915.
- Ges[enius, W.] . *Thes[aurus]*.
- GGA* *Göttingische gelehrte Anzeigen*.
- Gi[nsburg, C. D.] . עשרים וארבעה ספרי הקדש וכו', i.e. *The Old Testament in Hebrew according to MSS and old editions*, 1894.
- G-K. . . . *Gesenius' Hebrew Grammar . . . English edition by A. Cowley*, ²1910 (= 28th German edition, 1909).
- Gr[ätz, H.] . . *Emendationes in plerosque . . . VT libros*, 1892.
- Gray, G. B. . . (1) *Studies in Hebrew Proper Names*, 1896 (abbreviated *HPN*).
(2) [*A Critical and Exegetical Commentary on*] *Isaiah* [i-xxvii].
(3) [*The*] *Forms [of Hebrew Poetry]*, 1915.
- Ha[hn, H. A.] . *Commentar über d. B. Hiob*, 1850.
- Hfm, or Hoffm. . *Hiob nach J. C. E. Hoffmann*, 1891.
- Hi[tzig, F.] . . *Das Buch Hiob übersetzt u. ausgelegt*, 1874.
- Hirzel (or Hrz), L. *KEH*¹ (1839), see Di.
- Honth[eim, J.] . *Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt*, 1904.

- Houb[igant, C. F.] *Notæ criticae in universos VT libros*, ii. 155-218 (1777).
 HPN See Gray, 1.
 I[bn] E[zra], Abra- Hebrew Comm. on Job in Buxtorf's *Biblia Rabbinica*.
 ham († 1167)
 ICC *International Critical Commentary*.
 Isaiah See Gray, 2.
 JBLit. . . . *Journal of Biblical Literature*.
 Jer[ome] († 420, .
 JDT *Jahrbücher f. deutsche Theologie*.
 JPh *Journal of Philology*.
 JQR *Jewish Quarterly Review*.
 JThS *Journal of Theological Studies*.
 KAT³ *Die Keilinschriften u. d. AT*, von Eberhard Schrader,
 dritte Auflage neu bearbeitet von H. Zimmern u. H.
 Winckler, 1903.
 Kamph[ausen] . . In Bunsen's *Bibelwerk*, Abth. i. Bd. 3, 1865.
 KB *Keilinschriftliche Bibliothek*, von E. Schrader, 1889-
 1901.
 Kī See Qi.
 Klo[stermann, A.] *Hiob* in PRE viii. 97-126.
 Kön[ig, E.] . . . *Historisch-Kritisches Lehrgebäude der Hebräischen*
 Sprache, 1881, 1895: the concluding volume (cited
 as Kön. iii. or simply Kön.) appeared in 1897 with
 a fresh title, *Historisch-comparative Syntax d.*
 Hebr. Sprache.
 Königsb[erger, B.] *Hiob Studien*, 1896.
 Kue[nen, A.] . . *Historisch-Kritisch Onderzoek naar het Ontstaan . . .*
 van de Boeken des Ouden Verbondes, ²1865.
 Lane, E. W. . . *An Arabic-English Lexicon*, 1863.
 Lex Lexicon, and unless otherwise defined *A Hebrew and*
 English Lexicon of the Old Testament based on the
 Thesaurus of Gesenius, by F. Brown, C. A. Briggs,
 and S. R. Driver, Oxford, 1906.
 Levy, J. . . . (1) *ChWB*, i.e., *Chaldäisches Wörterbuch über die*
 Targumim, Leipzig, 1881.
 (2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wör-*
 terbuch über die Talmudim u. Midraschim, 1876-
 1889.
 Lidz[barski, M.] . (1) *Handbuch d. Nordsem. Epigraphik*, 1898—NSE.
 (2) *Eph[emeris f. sem. Epigraphik]*, 1900 ff.
 LOT See Dr. 2.
 Matthes, J. C. . *Het Boek Job vertaald en verklaard*, 1865.
 Me[rx, A.] . . . *Das Gedicht von Hiob*, 1871.
 Meyer, E. . . . [*Die*] *I[sraeliten u. ihre] N[achbar] S[tämme]*, 1906.
 Mich[aelis, J. H.] *Annotationes in Hagiogr.*
 NH(W)B See Levy, 2.
 Nöl[d(eke, T.) . *Beitr[äge zur sem. Sprachwissenschaft]*, 1904.
 Nichols, Helen H. *The Composition of the Elihu Speeches* (in *AJS*,
 vol. xxvii., 1911, and printed separately).

- NSE* . . . See Lidz.
NSI . . . See Cooke.
O[sh][ausen, J.] . . . *KEH²* (1852): see Di.
Oo[r], H.] . . . *Textus Hebraici emendationes quibus in VT Neerlandice vertendo usi sunt A. Kuenen al.*
P[ayne] S[mith, R.] . . . *Thesaurus Syriacus*, 1900.
Pe[a][ke, A. S.] . . . *The Century Bible: Job*, 1905.
PEFQuSt . . . *Palestine Exploration Fund Quarterly Statement*.
Perles, F. . . . *Analekten zur Textkritik des AT*, 1895.
PL. . . . Migne, *Paleologia Latina*.
PRE . . . Herzog's *Real-Encyclopädie f. Protestantische Theologie*, 3rd ed. by A. Hauck.
Qi. . . . David Qimhi († 1230).
Ralbag . . . R[abbi] L[evi] b[en] G[ershon] († 1344): Heb. Comm. in Buxtorf's *Biblia Rabbinica*.
Ra[shi] . . . R[abboni] Sh[elomoh] Y[iśḥaqi] (1040–1105). Hebrew Commentary on Job in Buxtorf's *Bibl. Rabbinica*.
RB . . . *Revue Biblique Internationale publiée par l'École pratique d'Études Bibliques établie au convent Dominicain Saint-Étienne de Jerusalem* (Paris).
R[eis]sk[e, J. J.] . . . *Conjecturæ in Iobum et Proverbia*, Lips. 1779.
REJ . . . *Revue des Études Juives*.
Renan, E. . . . *Le livre de Job*, 1860.
Richter, G. . . . *Dunkle Stellen im Buche Hiob*, 1912.
Rogers, R. W. . . . [Uneiform] P[arallels to the Old Testament].
Ros[enmüller] . . . *Iobus*, Lips. 1806.
Saad. . . . Saadiah († 942).
Sam[uel]^p . . . See Dr. 4.
Schlottmann] . . . *D. B. Hiob*, 1851.
Schnurrer . . . *Animadversiones ad quædam loca Jobi*, Tüb. 1781–2.
Schultens, A.] . . . *Liber Jobi*, Lugd. 1737.
S[ie]gf[ried, C.] . . . *The Book of Job, critical edition of the Hebrew Text*, 1893.
Sievers, E. . . . *Metrische Studien in the Abhandlungen der phil.-hist. classe d. könig. sächsischen Gesellschaft d. Wissenschaften*, xxi. (1901). The *Textproben* include Job 3–7.
Sta[de, B.] . . . (1) *Lehrbuch d. hebr. Sprache*, 1879.
 (2) *WB*=Siegfried, C. u. Stade, B., *Hebr. Wörterbuch zum AT*.
St[ick]el. . . . *Das Buch Hiob*, 1842.
Strahan, J. . . . *The Book of Job interpreted*, 1913.
Stu[der, G. L.] . . . *Das Buch Hiob*, 1881.
Stuhlmann, M. H.] . . . *Hiob*, 1804.
Thomson, W. M. . . . *The U[nd and the] B[ook]*, 1867.
Tristram, H. B. . . . [*The N[atural] H[istory of the] B[ible]*], 1867.
TSK . . . *Theologische Studien u. Kritiken*.
Vofgt, Cl.] . . . *Einige Stellen d. B. Hiob*, Lauban, 1895.

We[llh.].	. .	Wellhausen, J.
Wetz[stein]	. .	Notes in Del.
Wr[ight, G. H. B.]		<i>The Book of Job</i> , 1883.
WZKM	. .	<i>Wiener Zeitschrift f. d. Kunde des Morgenlandes.</i>
ZA	. .	<i>Zeitschrift f. d. Assyriologie.</i>
ZA(T)W	. .	<i>Zeitschrift f. d. Alttestamentliche Wissenschaft.</i>
ZDMG	. .	<i>Zeitschr. d. deutschen morgenländischen Gesellschaft.</i>
ZDPV	. .	<i>Zeitschrift d. deutschen Palästina-Vereins.</i>

Biblical passages are cited according to the Hebrew enumeration of chapters and verses : where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs ʾ enclosing words in the translation (e.g. 3¹⁴) indicate departures from ʾ (occasionally also departures even from ʾ have been so indicated). Small print in the translation indicates probable additions, and unleaded type the longer interpolations of cc. 28. 32-37.

al. = alii (others).

Cp. = Compare,

Ct. = Contrast,

PART II.

PHILOLOGICAL NOTES.

CHAPTER I.

I. איש היה] The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. 12¹ שני אנשים היו. Ct. . . . ויהי at the commencement of the books of Jos., Jg., Sam., and also of Ezk., Ru., Est. See Kön. iii. 365g, and Paton's note on Est. 1¹.

איש] א^{B} ἀνθρώπος τις, א^{S} איש אחד . It is unnecessary to infer that א^{H} originally read איש אחד ; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. 1¹); but such an expression of indetermination is relatively rare (G-K. 125b).

ויהיה] not merely equal to, nor a colloquialism (Du.) for, **ויהי**; nor should we infer from א^{S} ויהיה that א^{H} originally read חיה איש חם ; but **ויהיה** is *frequentative* (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

תם וישר] so 1⁸ 2³ א^{H} . א^{A} in all three passages ἄμεμπτος, δίκαιος, ἀληθινός; B in 1¹ ἀληθινός, ἄμεμπτος, δίκαιος, in 1⁸ ἄμεμπτος, ἀληθινός, in 2³ ἄκακος, ἀληθινός, ἄμεμπτος. The original text of א^{S} was probably in all three places ἄμεμπτος, ἀληθινός; δίκαιος will then be a doublet of ἀληθινός, ἄκακος of ἄμεμπτος. Beer, indeed, suggests that א^{S} originally rendered the single Hebrew word **תם** by two Greek words, ἀληθινός, ἄμεμπτος, and compares רננה = εὐφροσύνη . . . χαρμονή, 3^{7b}, and נפלאות = ἔνδοξά τε καὶ ἐξαίσια, 5^{9b}; but this fails to explain the *variations* of א^{S} , and is not favoured by equivalences elsewhere in the book; ἀληθινός renders **ישר** in 4⁷ 8⁶ 6²⁵ 17⁸, but never **תם**, and outside Job ἀλ. = **תם** only in Dt. 32⁴; ἄμεμπτος = **תם** or **תמים** in 9²⁰ 12⁴, but never = **ישר**.

"*Ακακος* occurs only thrice in Job—in 8³⁰ = תם, 36⁵ a repetition in Ɔ of 8²⁰ (𐤁 *aliter*), and in 2^{3B}; *δίκαιος* nowhere renders either (חמים or ישר in Job, though elsewhere it very occasionally renders both these words.

וִירָא read ירא as in 1⁸ 2³: so here also 2 MSS ^{Ken.} and Ɔ; Ɔ cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. ויולדו] *and so* (Dr. § 74) *there were born*: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. 127³)—many children, and most of them sons.

3. ויהי] again the waw consecutive: at a later stage in life (cf. ויהי לו in Gn. 26¹⁴ after v.¹³) his cattle *came to be*, or amounted to, 7000, etc.

עבדה] Gn. 26¹⁴ †. עבדה is a collective—an alternative expression (Gn. 26¹⁴) for עבדים (Gn. 12¹⁶). Cf. פקרה (|| to the *pl.* נגשׁיך in Is. 60¹⁷ (RV. "officers"), and perhaps נבורה (|| to *pl.* מתיך in Is. 3²⁵. Cf. F. E. C. Dietrich, *Abh. z. hebr. Gram.* 84; C. Brockelmann, *Grundriss d. Gram. d. sem. Sprachen*, i. 228c.

עבדה רבה מאד] is doubly rendered in Ɔ: (1) καὶ ὑπηρεσία πολλή σφόδρα; (2) καὶ ἔργα μεγάλα ἣν αὐτῷ ἐπὶ τῆς γῆς. Beer suggests that (1) is Ɔ, (2) Theodotion, and that ἐπὶ τ. γ. arises from מאד בה read בארמה.

גדול מכל] *greater than any*: see BDB. 482a.

4. ויהלכו . . . ועשו . . . ושלחו . . . וקראו] frequentatives. In v.^{5a} the simple narrative imperfect consecutives are used, the frequentatives reappearing in v.^{5b} (והשנים . . . יעשה . . . והעלה): see Dr. § 114 β, 120.

ויהלכו . . . ועשו משתה בית איש וימו] this is sometimes cited as an example of the use of הלך as a mere introductory word (cf. BDB. 233b bottom, and 234a middle; Ges.-B. 180a top); so Du., e.g., renders ויהלכו, *sie sind zu Werk gegangen*, and Bu. gives no definite translation of it. Dr. on Dt. 31¹ disputes such an explanation of הלך either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations: (1) the meaning of עשה משתה; (2) the originality of בית; and, if בית belonged to the original text, (3) the meaning

and construction of **בית איש יומו**. As to (1): in this passage, but in this passage alone, it is customary to render **עשה משחה**, to *hold a feast* (so, e.g., RV.); but this is really illegitimate; the phrase occurs frequently, meaning not to *hold*, or *participate in*, but always to *give*, or *furnish*, a banquet (RV. *make a feast*); see Gn. 19³ 21⁸ 26³⁰ 29²² 40²⁰, Jg. 14¹⁰, 2 S. 3²⁰, 1 K. 3¹⁵, Est. 1³ 5. 9 2¹⁸ 5⁴ 5. 8. 12 6¹⁴, Is. 25⁶. To *keep a feast*, had this been intended here, would have been differently expressed; note especially **להם המשחה**, Jg. 14¹⁷ (ct. v.¹⁰), and see also 1 S. 25³⁸, Est. 8¹⁷. The phrase **עשה חנ** (RV. *to keep the feast*; see, e.g., Ex. 34²², Dt. 16¹⁰), to which Hitz. appealed for rendering *held a feast* here, is really quite different; the **חנ** included (sacrificial) meals, but also much more; and in so far as the phrase **עשה חנ** refers to the meal, it refers at least as much to the provision of it as to the participation in it. (2) If **בית** be omitted the construction is simple: *his sons used to give a banquet, each on his day*; but in this case no real force can be allowed to **והלכו**, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit **בית**: and the latter appeals to **Ⲫ**; but **בית** is possibly, not to say certainly, expressed in **συνμπορευόμεναι πρὸς ἀλλήλους** (Bu.). In any case **בית** should be retained. (3) On possible explanations of **בית איש יומו**, cf. G-K. 139c: it might mean *in the house* (acc. of place, G-K. 118g) of, i.e., appointed for, *the day of each* (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to **הלכו** its full sense of *went*. It looks as though by a breviloquence two sentences have been telescoped into one, **והלכו בניו בית איש יומו ועשו משחה איש יומו**: *his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet*. This view is substantially that represented by **Ⲫ**. For **יומו**, acc. of time, see G-K. 118i.

שלושת MS^{Ken.} 157 reads **שלוש**; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read **שלוש** (yet see v.²); for the fem. form of the numeral before fem. nouns, see Gn. 7¹³ and G-K. 97c.

5. **הקיפו** cf. **ינפּו**, pointed as **Kal**, in Is. 29¹. It is

commonly held that ימי המשחה is the subj.; but in view of the Kal in Is. 29¹ it is perhaps more probable that the subj. is the same as that of the preceding vbs., and ימי המשחה is the obj.

וּשְׁלַחוּ . . . וְקִרְאוּ ל' ct. v.⁴ וּיְקַדְּשׁוּ . . . וּיְקַדְּשׁוּ indeed, has both for קדש in v.⁵ and קרא in v.⁴ the same vb.—וּמָן; but elsewhere this vb. renders both קרא (e.g. 1 S. 9²⁴) and קדש (e.g. Jl. 2¹⁶, Mic. 3⁵), and וּ is, therefore, no evidence for a reading וּיְקַדְּשׁוּ in v.⁵.

עֹלָה : עוֹלָה עלה, two others עֹלָה was doubtless the reading of $\mathfrak{H}^1$ whence, incorrectly, $\mathfrak{E}$ *θυσία* with variants, representing corrections, *θυσίας*. That the pl. was intended is shown by the following clause.

מִסְפָּר acc. of limitation or definition: cf. 1 S. 6^{4, 18}, Ex. 16¹⁶, 2 S. 21²⁰, and Ew. §§ 204*b*, 300*c*; G-K. 118*h*: so Dr. on 1 S. 6⁴.

כָּלם $\mathfrak{E}$ + καὶ μόσχον ἕνα περὶ ἀμαρτίας περὶ τῷ ψυχῶν αὐτῶν: the clause may rest on a Hebrew original (פֶּר אַחֵד) לְחַטָּאת עַל נַפְשֹׁתֵיהֶם: cf. e.g. Lv. 16³, Nu. 15²⁸); but even if so, the words are secondary and due to the interpolator failing to realize that to the author of the book, as to the Hebrews of an early period, the עוֹלָה had by itself sufficient expiating virtue.

וַיְבָרֶכֶּה lit. and blessed; but this meaning is impossible in the context, as also in v.¹¹ 2^{5, 9}, 1 K. 21^{10, 13}; in Ps. 10³, which is sometimes coupled with these passages, the text is corrupt (see Gray, *Forms of Hebrew Poetry*, p. 274*f*.). Hence some modern scholars by a series of hypotheses have assigned to בָּרַךְ in these passages the meaning *to renounce*: from the fact that people blessed at meeting (Gn. 47⁷, 2 K. 4²⁹) and parting (Gn. 24⁶⁰, 1 K. 8⁶⁶), it has been inferred that בָּרַךְ obtained the meaning *to bless at parting*, that then losing the reference to blessing, it came to mean *to bid farewell to*, and then, by a sinister development, *to renounce*; for not one of these hypothetical meanings is there the slightest evidence; and though *renounce* might suit the contexts in Job, it is much too weak a sense for 1 K. 21^{10, 13}. That explanation must, therefore, be abandoned. Either בָּרַךְ was actually used euphemistically with the meaning *to curse* or *blaspheme*, or a word such as קָלַל

or נָרַךְ stood in the original text, and בָּרַךְ was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2-5), argues that there are traces of a text in which בָּרַךְ had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions *curse* or the like might be either an *interpretation* of בָּרַךְ or a *translation* of קָלַל: for example, in all six places S uses קלל, *to curse*; but this may simply be a correct interpretation of בָּרַךְ which stood then as it stands now in the text, and need not imply that S, both in Kings and in Job, rests on a text which still had קָלַל and not yet בָּרַךְ. Similarly we cannot safely infer that T had a mixed text: בָּרַךְ in Job 2⁹, where it renders by בָּרַיִךְ; but קָלַל or the like in Job 1^{5.11} 2⁵, where it renders by אָרַיִן, *to provoke to anger*, and in 1 K. 21^{10.13}, where it renders by נָרַךְ, *to revile*. The evidence both for the original text and for the significance of E is more conflicting. In 1 K. 21^{10.13} the rendering is εὐλογεῖν, with the addition as a scholion on v.¹⁰ in MS 55 (H. and P.), ἥτοι κεκακολόγηκας (see Field). In the five places in Job the renderings vary: in 1¹¹ 2⁵ εὐλογεῖν is used, but Chrys. (H. and P.) cites 1¹¹ with the substitution of βλασφημήσει for εὐλογήσει, and Ambros. adds to *benedicat* the note, “non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit.” In 2⁵ Field cites from Cod. Reg., ὁ Ἑβραῖος . . . βλασφημήσει, and from 161 the scholion τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει. Either these few testimonies show that the original reading of E was βλασφημήσει, and of the Hebrew קָלַל or the like, and that the εὐλογήσει of the vast majority of the witnesses to E is derived from Aq., or the original reading was εὐλογήσει, for which here and there the *interpretation* βλασφημήσει was substituted in the text instead of being simply attached to the text as in the note cited above. In 1⁵ and 2⁹ the rendering whatever the Hebrew text was, is not literal: in 1⁵ for וּבָרַכוּ בְּלִבָּם . . . אֶת, E has ἐν τῇ διανοίᾳ αὐτῶν κακὰ νοήσαντες πρὸς; in 2⁹ for בָּרַךְ it has εἰπὼν τι ῥῆμα εἰς; in

Cod. Colb. (Field) stands the note διπλῇ γραφῇ· εὐλόγησον θεόν; in Cod. 161, 248 (H. and P.) on the marg. ἄλλος· κατάρσασαι τὸν θεόν. Beer argues that in 1⁵ Ⓔ renders the two verbs by one phrase because the translator wished to soften a text which contained קלל instead of ברך. But if the original text of Ⓔ contained βλασφημήσει in 1¹¹ 2⁵, there would be no reason for avoiding it in 1⁵; and if εὐλογήσει (= ברך) was the original text in 1¹¹ 2⁵, there is little ground for suspecting that anything but ברכו stood in Ⓔ's Hebrew original in 1⁵, for in a compound expression that was to serve as an equivalent for both חטאו and ברכו the translator might well have allowed himself to be dominated by חטאו. The possibility remains that ברך was a substitute for קלל or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, e.g., the insertion of איני in 1 S. 25²², 2 S. 12¹⁴ (with Driver's notes), and see Geiger, *Urschrift*, p. 267 ff.

כל הימים] *all the days* in question; i.e. whenever (note the frequentative יעשה) a cycle of feast-days came to an end. Commonly כל הימים means *all the time*; so with the *past* (e.g. 1 K. 5¹⁵); or with reference to the future, being then practically = עד עולם (cf. e.g. 1 K. 9⁸).

6. ויהי היום] so v.¹³ 2¹, 1 S. 1⁴ 14¹, 2 K. 4⁸ 11. 18; see Dr. on 1 S. 1⁴.

על] *the* [התיצב על] so 2¹: cf. Zec. 6⁵; for the force of על, see BDB, p. 756a.

7. משט 2²] *משוט*.

8. על] cf. Hag. 1^{5.7}; some MSS read אל; the latter is read in 2⁸; Ⓔ here κατά, in 2³ the dat. With אל, cf. 34¹⁴ (?), 1 S. 25²⁵.

10. שָׁכַת] The verb is used with different meanings in Hos. 2⁸ and (with ס for ש) in Job 3²³ 38⁸. The root שוך or סוך is presupposed, if we may rely on the *scriptio plena*, by the noun form מסוכה, Mic. 7⁴, and by the vocalization also in מִשְׁכָּה, Pr. 15¹⁹, here, and in Hos. 2⁸ (שָׁךְ, part.). The form וַיִּסַּךְ, 3²³ 38⁸, might come either from סוך or סכך, while in Is. 5⁶ (מִשְׁכָּחֻ) the consonants and vocalization are at conflict. A few MSS here read סָכַת, which would, of course, be from סכך.

סו. חַתְּמָסָּ + § [ובעד ביתו]

המעשה sing. as Hag. 2¹⁴, La. 3⁶⁴; the VV. render by a pl.; but this does not prove that there was a Hebrew reading מעשי (Beer), any more than G's τὰ κτήνη below proves that there was a reading מקניהו.

II. [ואולם] in 2⁵ אולם (after נפשו): so here MS ^{Ken.} 17; G ἀλλά (= ואולם, 11⁵ 12⁷).

נא] ^{Ken.} 102 om.; cf. GS.

אם לא] either elliptical (*see*) if he will not curse thee, or with strong asseveration (G-K. 149e), *Surely he will curse thee.*

על פניך] *to thy face* (defiantly); so 6²⁸ 21³¹. In 2⁵ אֶל-פְּנֵיךְ, with variants עַל-פִּי. G in 1¹¹ 2⁵ 6²⁸ εἰς, in 21³¹ ἐπί.

12. בידך] *in thy hand*, that is, *in thy power*, to do what thou wilt with him; cf. Gn. 16⁶. So 2⁶.

רק G ἀλλά; 2⁶ אך, G μόνον.

אליו אל תשלח ידך αὐτοῦ μὴ ἄψῃ = תגע : cf. v.¹¹ 2⁵. Both idioms are good Hebrew: for H, cf. Ex. 24¹¹.

מעם פני] *From (being) in the presence of* (cf. Gn. 44²⁹) is, like מאת פני (2⁷), which is also very rare (Ex. 10¹¹, and, followed by a definition of place, Lv. 10⁴, and, somewhat differently, 2 K. 16¹⁴), a more expressive equivalent of מאת or מעם which are commonly used without פני.

13. [אכלים ו'] G om.: with H, cf. vv.⁴ 18.

אכלים ושתיים] *were eating and drinking*; Dr. § 135 (1); in v.²⁴ the parts. are used with הוּ: Dr. *ib.* (5).

יין] cf. v.¹⁸; ct. v.⁴. יין is absent from S both here and in v.¹⁸, from G in v.¹⁸; and in H is probably an explanatory addition, though the omission in MS ^{Ken.} 30 in v.¹⁸, and MSS ^{Ken.} 111, 384 in v.¹⁸, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.

14. [ומלאך] καὶ ἰδοὺ ἄγγελος = והנה מלאך.

בא] pf. (and so in vv.¹⁶ 17. 18), not part.: for the cstr. בא . . . ויהי, cf. Gn. 7¹⁰ 22¹, and see Dr. § 78 (3).

וּיֹאמֶר] $\mathfrak{C}$ + $\alpha\upsilon\tau\hat{\omega}$: $\mathfrak{S}$ (and so in vv.^{16. 17. 18}) לֹא : these are mere amplifications. In $\mathfrak{C}$ in vv.^{16. 17. 18} the plus is $\pi\rho\acute{o}\varsigma$ 'Ιώβ (with variants).

[חַרְשֹׁת] the fem. cannot be very satisfactorily explained. In Gn. 33¹³ milch kine are referred to, and the fem. is natural; here female cattle are not even principally involved. Ct. the masc. part. in 1 Ch. 27²⁹; and note the masculines in $\mathfrak{S}$ here, $\text{לֹא־יָבִיגוּ וְסֹסֵי קָנָן}$. Bu. suggests that חַרְשֹׁת is due to miscopying חַרְשִׁים under the influence of two following words in -וֹת; if this were the case, the masc. suffixes in עַל-יְדֵיהֶם and וְתַקְחֶם would be at once explained: otherwise they must be explained in accordance with G-K. 1350: then cp. חַבְלֵיהֶם, 39³ and (after בְּנוֹת) לָהֶם, אֲבִיהֶם and אֲחֵיהֶם in 42¹⁵.

[עַל-יְדֵיהֶם] *alongside of them*; עַל-יְדֵי (and also עַל-יְדֵי) meaning *by the side(s) of*, is more commonly followed by a geographical term: cf. *e.g.* Nu. 34³ with n. there. For the masc. suffix see last n.; it is improbable that the reading יְדֵיהֶן in 5 MSS ^{Ken.} represents the original text.

15. [וְתַפַּל] fem. with the name of a country used as the name of a people: G-K. 122i. For תַּפַּל, *to fall upon, attack*, cf. Josh. 11⁷ (with ב); here the personal obj. with $\mathfrak{P}$ is dispensed with, the expression of the obj. in וְתַקְחֶם sufficing.

[וְאִמְלִטָה] Dr. § 69; G-K. 49e.

וְאִמְלִטָה] $\mathfrak{C}$ $\epsilon\gamma\omega\ \mu\acute{o}\nu\omicron\varsigma$, $\mathfrak{S}$ כָּל־סִבְיָה , and so vv.^{16. 17. 19}. It would be very unwise to infer from these versions that $\mathfrak{H}$ at any time lacked רַק; on the other hand, cf. Gn. 47²⁶, where $\mathfrak{S}$ also has for לָבַד . . . רַק only כָּל־סִבְיָה .

16. זֶה . . . זֶה] cf. 21^{23. 25}; and also, *e.g.*, Gn. 29²⁷, Ps. 75⁸: and see BDB., s.v. זֶה, 1^b.

[אֵשׁ אֱלֹהִים נִפְלָה מִדְּהַשְׁמִים] with אֵשׁ אֱלֹהִים cf. יהוה, Nu. 11^{1. 3}, 1 K. 18³⁸ (וְתַפַּל אֵשׁ יְיָ וְתֹאכֵל); with הַשׁ' . . . מִן, cf. 2 K. 1^{10. 12a. 14}. With the combination of the two definitions of the lightning-fire found here in $\mathfrak{H}$, but not in $\mathfrak{C}$, from which אֱלֹהִים is absent, cf. 2 K. 1^{12b} in most Hebrew MSS (but 11 MSS and also $\mathfrak{C}\mathfrak{T}\mathfrak{H}$ om. אֱלֹהִים), 1 K. 18³⁸ ($\mathfrak{C}\mathfrak{L}$, but not $\mathfrak{H}$); see also Gn. 19²⁴ אֵשׁ מֵאֵת יְהוה מִן הַשָּׁמַיִם. As in 2 K. 1^{12b},

so here the shorter text of $\mathfrak{E}$ may be the original. $\mathfrak{E}^A$ adds $\epsilon\pi\iota\tau\epsilon\lambda\epsilon\gamma\gamma\eta\tau$ —another form of amplification.

[בנערים] $\mathfrak{E}$ τοὺς ποιμένας and $\mathfrak{S}$ כְּבָרִים do not point to a variant בְּרִיעִים, but are interpretations: and so in v.¹⁹ הנערים is interpreted τὰ παιδία σου and לְלִבִּי.

17. [כשדים] as פלשתים generally, so is כשדים often used without the art.; so regularly in אור-כשדים, but see also, *e.g.* 2 K. 25^{4t}, Jer. 37¹⁰. $\mathfrak{E}$ οἱ ἰππεῖς may be an interpretation due to regarding the Chaldæans as cavalry *par excellence* (cf. Hab. 1^{6ff.}, Jer. 6²³). In any case such a reading as פרשים would have no claim to acceptance.

[ראשים] (military) *companies*, Jg. 7²⁰ 9³⁴, 1 S. 11¹¹ (with vb. שים as here) 13¹⁷.

[ויפשטו על] *made a raid upon, fell as plunderers upon*: cf. Jg. 9³³ (44) 20³⁷ (אל), where the attack is made from ambush, and 1 S. 27⁸ 30¹ (both אל) ¹⁴, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning *to strip*, because such an attack was regarded as a *putting off of* (one's shelter), as BDB. suggest (cf. Moore on Jg. 9³³), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7¹ (without על).

18. [ער] point ער: it is altogether improbable that the original writer intended ער in vv.¹⁶ ¹⁷, but ער (MT) here, nor very probable that he intended ער throughout; though for the possibility of this see BDB., *s.v.* ער, ii. 2. Some MSS read עור here.

[יין] omit: cf. v.¹³ n.

19. [מעבר] *from the (far) side of*, expressing much the same idea as, but expressing it less strongly than, our phrase *sweeping across*: cf. Is. 21¹.

[ויגע] strictly וחוץ is required; but see G-K. 145^t, for examples of vbs. more remote from a fem. subj. being masc. For נוע ב of wind, cf. Ezk. 17¹⁰.

[הנערים] in vv.¹⁵ ¹⁶ ¹⁷ of Job's servants (cf. *e.g.* Nu. 22²², RV. *servants*); here of his children (cf. 29⁵; also, *e.g.*, 1 S. 16¹¹, RV. *thy children*) primarily, though perhaps with the inclusion

of the servants attending them of whom the messenger is the only one to escape. Indeed the repetition here, with a different sense, of the same term that is used in vv.^{15, 16, 17} may be due partly to the fact that it was capable of a more inclusive meaning than בניך (v.¹⁸), partly to the desire to maintain the greatest possible verbal similarity in the messages of the four messengers.

20. רָאִיוּ] $\text{E}^A + \kappa\alpha\iota \kappa\alpha\tau\epsilon\pi\acute{\alpha}\sigma\alpha\tau\omicron \gamma\eta\nu \epsilon\pi\lambda\iota \tau\eta\varsigma \kappa\epsilon\phi\alpha\lambda\eta\varsigma \alpha\upsilon\tau\omicron\upsilon$ from 2¹²: cf. a similar but fragmentary addition in ^{Ken.} 196, which adds וַיִּרְקוּ before וַיִּפֹּל.

וַיִּשְׁתַּחוּ] $\text{E}^{A \text{ al.}} + \tau\hat{\omega} \kappa\upsilon\rho\acute{\iota}\omega$.

21. עֵרַם] acc. of the state placed first with emphasis: cf. e.g. Am. 2¹⁶, and see G-K. 118n.

יִצְתִּי] for יִצְאֵתִי; G-K. 23f, 74k.

שָׁמָּה] cf. שָׁם in 3^{17, 19}.

יִהְיֶה] subj. placed first for emphasis.

לִקְחָ] $\text{E} + \acute{\omega}\varsigma \tau\hat{\omega} \kappa\upsilon\rho\acute{\iota}\omega \epsilon\delta\omicron\varsigma\epsilon\nu \omicron\upsilon\tau\omega\varsigma \epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$.

22. אֵיבָר] $\text{E} + \acute{\epsilon}\nu\alpha\nu\tau\acute{\iota}\omicron\nu \tau\omicron\upsilon \kappa\upsilon\rho\acute{\iota}\omicron\upsilon$ ($\text{A}^{\text{al.}} + \omicron\upsilon\delta\epsilon \acute{\epsilon}\nu \tau\omicron\iota\iota\varsigma \chi\epsilon\acute{\iota}\lambda\epsilon\sigma\iota\nu \alpha\upsilon\tau\omicron\upsilon$); 4 MSS ^{Ken.} + בִּשְׁפָתָיו (cf. 2¹⁰). Amplifications.

לֹא נָתַן תְּפִלָּה לֹא] the verbal idiom is as in (נָתַן כְּבֹד, תוֹרָה, עוֹן) לַיהוָה (1 S. 6⁵, Jos. 7¹⁹, Ps. 68³⁵), to give, i.e. ascribe, glory (praise, strength) to Yahweh, i.e. to acknowledge that Yahweh is glorious, praiseworthy, or strong; cf. also 1 S. 18⁸, where they have given to me thousands means they have given Saul credit for having slain thousands. It is plain from the context that תְּפִלָּה is a quality, or mode of conduct or the like, that is not and ought not to be in God: and the sentence asserts that Job does not discredit God by asserting that he has displayed this quality: in English idiom Job charged not God with (RV.) תְּפִלָּה. But what precisely is תְּפִלָּה? We must dismiss the view that it should be pointed תְּפַלָּה, which Ehrlich maintains only by attributing to תְּפַלָּה the unsupported and improbable meaning *protest*. In 24¹², on the other hand, תְּפַלָּה (S) may be preferred to תְּפִלָּה (MT). The root of תְּפַלָּה must be תַּפַּל; apart from תַּפַּל in Ezk. 13^{10f. 14f. 22²⁸}, which has the same meaning as תַּפַּל, *plaster*, and the proper names תַּפַּל and אֲחִיתַּפַּל, the root appears in the OT. only in the forms

הַפְּלָה here, 24¹² (?), Jer. 23¹³, and חַפַּל, 6⁶, La. 2¹⁴; in NH. the forms חַפְלוּת and the denom. vb. also appear (cf. in Aram. the Ithpa.); تفل occurs with various shades of meaning in Arabic. The fundamental meaning of the Semitic root seems to have been *to be savourless* (through the loss of savour); the various meanings collected by Lane for تفل may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites ذاق ماء البحر قَتَلَهُ, *he tasted the water of the sea and spat it out*, (5) to spit (whence further meanings developed). In Hebrew the meaning *tasteless* is clear in חַפַּל, Jb. 6⁶: cf. דג מליח, *salted fish*, in contrast to דג חַפַּל, *unsalted fish* (Shab. 128^a). Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in La. 2¹⁴ (חַפַּל coupled with שוּא), Jer. 23¹³ (חַפְלוּ), and with various differences of nuance in later Hebrew, as in the following cited from Levy, *NHB* iv. 659a, b, and *Chald. Wörterbuch*, 549a. דברי חַפְלוּת שֶׁחַפְלוּ עַל הַמָּן (cf. אֵיחַפְלוּ עַל מִנָּה מִנָּה, *the unseemly things which they unseemly spoke about the manna*; נְשִׁיקָה שֶׁל חַפְלוּת, *an immodest kiss*; and see, further, סוֹתָ 3⁴ for חַפַּל of indulgence, absence of control in women. Thus to ascribe חַפְלוּת to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to חַפַּר מִשְׁפָּטִי (40⁸) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for חַפְלוּת, such as עוֹלָה or נִבְלָה (Beer); similarly in Jer., Yahweh sees in the prophets חַפְלוּת, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending חַפְלוּת away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but Gr's ἀφροσύνη, here and also in La. 2¹⁴, is a tolerable attempt to reproduce the transferred moral sense of the word.

CHAPTER II.

1. להתיצב על יהוה] & om.: the last clause of the v. in Swete (*i.e.* in ^{B al.}) is from Aq. Theod.; see Field. In ℣ the words are a dittograph; for ct. 1⁶. Di. Bu., however, consider the absence from & to be due to religious scruples against making the Satan quite like the other angels; in that case Beer would add the clause also to 1⁶ (so S).

2. מאן 1⁷] אי מזה.

ויען . . . ויאמר] & τότε εἶπεν: ct. 1⁷ καὶ ἀποκριθεὶς . . . εἶπεν. Whether &'s text was actually shorter than ℣ is not quite certain; the variation as between 1⁷ and 2¹ may be due to desire for variety: note that the remainder of the v. is also differently rendered, and that neither rendering is literal.

3. לבך] Beer claims that this is omitted in &: ct. 1⁸; but this is not quite certain, for there are further variations in 1⁸ and 2³ &: cf. last n. and see on 1⁸.

[ועדנו מחזיק בתביתו ותסיתני בו לבלעו חנם] the exact relation of these two sentences is not clear; waw conv. with the impf. cannot express *although, in spite of*; RV., therefore, must be abandoned. The waw conv. can be best explained if we translate: *And he still maintains his integrity, and so* (Dr. § 74a) *in vain hast thou enticed me against him to ruin him* (G-K. 1111; cf. Kön. 369h); but, if this were intended, the position of חנם is strange; this might, therefore, be rejected more confidently, if the alternative were quite satisfactory: *He still maintains . . . and yet* (Dr. § 74 (β)) *thou hast enticed, etc.* Dr. (§ 79) appears to refer the second clause to what is yet to come; he compares Jer. 38⁹ השליכו אל הבור וימת, (they have cast him into the pit) *and he is going on to die*, Ps. 29¹⁰; so here, *and thou art enticing me.*

ותסיתני ב' cf. 1 S. 26¹⁹, 2 S. 24¹.

לבלעו] & τὰ ὑπάρχοντα αὐτοῦ . . . ἀπολέσαι, correctly interpreting the suffix so as to limit the ruin to the goods or property of Job; on בלע see Is. 3¹² n.

4. לאיש] & ἀνθρώπου, & בר נש, suggest לאיש: for which also & חבן might stand (cf. Ca. 8⁷ &). The punctuation of MT may be due to regarding לאיש as referring to Job (cf. 1¹⁻³), and כל אשר לאיש as כל אשר לו (cf. 1¹⁰⁻¹¹). In the very similar sentence in Ca. 8⁷, & is clearly anarthrous; yet with & here, cf. 1 S. 9⁹.

עור בעד עור] not a form of expressing the *lex talionis*, for the prep. used in Ex. 21^{23f}, Lv. 24¹⁸⁻²⁰ is חתח in place of, in compensation for, and in Dt. 19²¹ ב pretii, and there is no evidence that בעד could be substituted for either of those. Either (1) בעד has here its common metaph. meaning, on behalf of (cf. e.g. Is. 8¹⁹, 2 S. 12¹⁶), and then the meaning of the clause is completed by the vb. (יתן) in the next cl. (cf. Jg. 15¹⁶); or, more probably, the clause being a proverbial saying, some such vb. as יתן is to be understood; in either case we must render: (one) skin (will a man give) on behalf of (another) skin; or (2) בעד has its literal meaning upon or about (Jon. 2⁷, Ps. 3⁴ 139¹¹), and we should render with Schultens, Merx, Bu., one skin (lies) upon (another) skin.

ונכל] & om. 1.

6, 7a. Cf. 1¹² nn.

7b. [עד K^cthibh: ועד, Q^crê &.

8. לו] not translated by &.

בתוך האפר] & + ἔξω τῆς πόλεως—a correct, but for native readers an unnecessary gloss.

9. וותאמר] & prefixes χρόνου δὲ πολλοῦ προβεβηκότος.

ועדך וגו' interrogative: G-K. 150a. For עדך & has μέχρι τίνος: whence Merx, עדאן (cf. 8²).

ברך] see 1⁵ n. Before this word & has a long insertion, on which see Introd.

10. ויאמר אליה] & ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ.

כדבר . . . תדברי cf. כנפל . . . נפלה, 2 S. 3³⁴; with

כֹּאחֵד הַנְּבִלִים in comparison, cf. כֹּאחֵד הַנְּבִלִים, 2 S. 13¹⁸; כֹּאחֵד הַצְּבִים, 2 S. 2¹⁸; כֹּאחֵד הַשְּׂרִים, Ps. 82⁷. These parallels do not favour the reading of 2 MSS (cf. $\mathfrak{S}\mathfrak{T}\mathfrak{V}$, but ct. $\mathfrak{G}$), כֹּאחֵת מִיָּהֵנּוּ.

[תִּדְבְּרִי] has possibly arisen, through a dittograph of the ת of נְבִלֹת and the misreading of ת at the end, from דִּבְרִית; cf. $\mathfrak{G}$'s ἐλάλησας (though this in itself is, of course, inconclusive), $\mathfrak{S}$ $\Delta\Delta\Delta$; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: *wilt thou, too, speak?* (Du., and see next n.).

[גַּם] absent in 2 MSS ^{Ken.}; cf. $\mathfrak{S}$. $\mathfrak{G}$ εἰ = אִם, does not necessarily point to a variant, for note the equivalents of גַּם in Is. 49^{15, 25}, 1 S. 22⁶ to which Beer refers. The גַּם is to be explained as emphasizing אֵת הַטּוֹב; so BDB. 169a; it strengthens the emphasis secured by the position of אֵת-הַטּוֹב and its antithesis to אֵת-הָרָע; cp. Nu. 22²³. G-K. 153 treat גַּם as being "placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second"; but Mal. 1¹⁰ is a doubtful support for this usage, and the analogy of such uses as that of מִדּוּעַ in Is. 5⁴ and others cited in 150m, are scarcely exact. Hence Merx, Sieg. prefer to point אֵת גַּם, connecting these words with the preceding: (*wilt*) *thou, too, (speak)*. In this case, however, it becomes necessary either to read אֵת הַטּוֹב גַּם אֵת אֵת (Sieg., Du. Be^K), or to omit the אֵת before הָרָע; the latter is preferable, *if* the words of Job form two distichs 3 : 2 (Du.).

לְקַבֵּל] קָבַל for לָקַח is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. 19²⁰. The inf. in an entirely different sense occurs in P—Ex. 26⁵ 36¹² †.

[אִיּוֹב] at this point $\mathfrak{S}$ repeats 1^{22b}; the addition is also found after בִּשְׁפָתַי in 3 MSS of $\mathfrak{G}$ (H. and P.).

II. רְעִי אִיּוֹב] $\mathfrak{G}$ φίλοι αὐτοῦ = רַעֲיוֹ.

[הוֹאֵת] $\mathfrak{G}\mathfrak{T}$ om.

[הַבֹּאֵה] accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G-K. 138k, and Dr.'s n. on 1 S. 9²⁴): note $\mathfrak{G}$ τὰ ἐπελθόντα.

וּבְלָדָה] & Βαλδάδ: the punctuation of & may be more correct than MT: for &'s omission of the ו, cf. 1¹ n.

הַנְּעֻמָּתִי] ὁ Μειναιῶν βασιλεύς; for βασιλεύς, cf. Ἐλειφάξ ὁ Θαιμανῶν βασ. and Βαλδὰδ ὁ Σαυχαίων τύραννος. In 11¹ and throughout the book & has for הַנְּעֻמָּתִי, ὁ Μειναιῶς.

12. וַיִּזְרְקוּ] זרק, usually of liquids, but also of cummin (Is. 28²⁵), soot (Ex. 9^{8. 10}), dust (implicitly; 2 Ch. 34⁴), coals (Ezk. 10²), means to throw or toss in quantities (see Dr.'s nn. on Ex. 29¹⁶, Am. 6⁶), such as fistfuls or handfuls.

עַל־רִאשֵׁיהֶם הַשְּׁמִימָה] & om., though ἐπὶ τὰς κεφαλὰς (αὐτῶν) is supplied in some MSS of & (e.g. ^A) from Theod. (see Syro-hex.); and from the same source *in cælum* is also added in J. The original text of & can scarcely represent the original text of H; on the other hand, H is curious: it is commonly understood to mean: *they tossed dust towards heaven, i.e., in English idiom, up into the air* (cf. Sa'ad, (فنى الهواء), so that it might in descending fall *upon their heads*; but for this we should at least have expected the order of עַל־רִאשֵׁיהֶם הַשְּׁמִימָה to have been reversed. The phrase זרק הַשְּׁמִימָה occurs again in Ex. 9^{8. 10} (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is *על ראש*: see Jos. 7⁶, La. 2¹⁰, Ezk. 27³⁰. It is difficult to account for הַשְּׁמִימָה as a gloss (so apparently Beer^K with a?); on the other hand, the omission of עַל־רִאשֵׁיהֶם, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of H.

13. [לְאַרְץ] &, also 2 MSS ^{Ken.}, om.

וּשְׁבַעַת לַיְלָה] not in the original text of &: see Beer.

CHAPTER III.

2. [ויען איוב] ע^{U} om.; and ח may be due to assimilation to the corresponding introductory formulæ in cc. 4-26 (Be.); yet see exeg. n. *Kal ἀπεκρίθη Ἰωβ* in ע^{A} is from Aq. Theod.]

וַיֹּאמֶר (*mil'el*). The pausal form of וַיֹּאמֶר is usually וַיֹּאמֶר ($1^{7.9}$ etc.); but at the beginning of the speeches in Job it is always וַיֹּאמֶר ($4^1 6^1$ etc.); only in 32^6 is it וַיֹּאמֶר: cf. G-K. 68e, and see H. F. B. Compston in *JThS* xiii. 426 f.

3. "In וַיֹּאמֶר, הִרָה the tone is thrown back to prevent the collision of two tone-syllables (G-K. 29e), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv. 5^c . 8a. 14a. 16b. 17a. b. 20b. 25b. 28b etc." (Bu.).

[יום] without the art., the word (in *st. c.*) being defined by the foll. relative clause (G-K. 130d, esp. the second part; *Lex.* 400a, cases with יום and יָמִי: e.g. Ps. $56^{4.10}$).

וַיֹּאמֶר בֹּרָא the impf., as often in poetry, depicting vividly a single past action (cf. v. 11^a 15^7 , Ex. $15^{5.6.7.15}$; Dr. 27a; G-K. 107b). The force of the tense must be *felt* by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as *in progress* (though not so distinctly as the ptc. does); but such renderings as *was being born*, or *was going to be born*, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. (20^{14}) expresses the same thought in the language of prose: אָרוּר הַיּוֹם אֲשֶׁר יָלַדְתִּי בוֹ.

הַלַּיְלָה אָמַר "the night (which) said": G-K. 155f, Kö. iii. 380d: cf. Ps. 34^9 52^9 118²⁴, 2 S. 23¹.

[הָרָה] Pu. of הָרָה; only here. Prob. to be regarded as a passive of $\text{K}al$ (see G-K. 52e).

[הָרָה גִּבֹּר] So ע^{U} ; but ע^{A} *Ἰδὸν ἄρσεν*. *Ἰδοῦ* (unless

הרה was read as הרי, Mishnic for *behold*) will point to הנה for הרה; ἄρσεν, however, in spite of Jer. 20¹⁵ (. . . לאמר ילד־לך בן . . .), is more probably a paraphrase of נבר than based upon a reading זבר. [Yet note that נבר is regularly rendered in Job by ἀνήρ (10 times), and once by ἄνθρωπος, never in Job or elsewhere by ἄρσεν. The term זבר is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66⁷.]

4. [היום] & ἡ νύξ; Symm. Theod. & ^{Ac. b} AC ^{al.} ἡ ἡμέρα. See exeg. n. Bi. Be. om. all 4a.]

יְהִי חֲשֵׁךְ cf. 5¹ 17¹⁶ 24²⁴ 33⁹, Ps. 1³. When a word has Ole-we-yored, Great Rebia', or Dehi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a ga'ya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, *Archiv*, i. 202 f.; more briefly G-K. 16g, *end*.

יִדְרֹשֶׁהוּ רִשׁ is to *seek after*, hence to *inquire after* (RVm.), then show solicitude for, *care for*; so Dt. 11¹² RV., Jer. 30¹⁷ RVm., Is. 62¹² דְּרוּשָׁה (EVV. *sought out*).

מִמַּעַל either *from above*, 31² (|| מִמְּרוֹמִים), or *above*, 31²⁸ (כי נחשתי לאל ממעל), and often in בשמים ממעל, Dt. 4³⁹ al.

נָהָר cf. נְהוֹר, Syr. נܫܬܝܢ. The *fem.* form shows, however, that the word has become Hebraized. Elsewhere in Heb. the נ means to *shine* only in the vb., Is. 60⁵, Ps. 34⁶ †.

5. נָאֵל to *claim, redeem* (v. *supr.*): so & ἐκλάβοι, Σ ἀντιποιήσαιο αὐτῆς, Θ ἀγχιστευσάτω αὐτῆς (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. *challenge it* (i.e. *claim it*; see Aldis Wright, *Bible Word-Book*, s.v.) & יִמְנוֹן יִתִּיה, Ἀ μολύναι (cf. ΣΥ, paraphrasing, נִכְשַׁנְסָה, obscurent) derive it from the late נָאֵל, to *defile*, Is. 59³ al.; so Rabb., AV. *stain it*. But the metaphor does not harmonize with the context.

הַשִּׁבְרָה הַכֶּבֶד the "heavy Ga'ya" is inserted (Baer, in Merx, *Archiv*, i., "*Die Metheg-Setzung*," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with *Qameṣ*, and is joined by *Maḳḳef* to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the

—: so 22² 24¹⁴ 38¹⁹, Ps. 121⁸, Pr. 4⁴ (cf. G-K. 16*g*, *h*, though this particular instance is not mentioned).

עֲנָה †] the fem. is prob. collective (G-K. 122*s*).

צֶלְמֹות [צֶלְמָה] “shadow of death”: so, as vocalized by Ξ ($\sigma\kappa\iota\alpha$ $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$), Vrss., the Massoretes, Ges. *Thes.*; but most modern scholars צֶלְמֹות (from $\sqrt{\text{צלם}}$ * Eth. *ṣal'ma* (Di. *Lex.* 1258*f*), to *be dark*, Ar. ظَلَمَ, iv, to *be dark*; ظِلْمَةٌ, *darkness* (in Qor. often in the pl. *ṣulumāt*^{un}, 2¹⁶ 6¹ etc.), Ass. *ṣalmu*, *black*)—a reading and etym. presupposed by RVm. *deep darkness*. If $\mathfrak{M}$ be right, the word will be one of the very few examples of a compound word in Heb. (G-K. 30*r*, 81*d* with n.). The traditional vocalization has been defended recently by no less an authority than Nöldeke (*ZAW*, 1897, p. 183 ff.). Nöld., in answer to the argument (Di. here) that shade is to Orientals a fig. of refreshment (Is. 16³ 25⁴ 32²), which does not suit death, observes that this depends on what object casts it, and the “shadow of death” would not be like the grateful shadow of a rock in the Oriental noon: he also points out that צֶלְמֹות occurs in late Heb.—in Ps. 44²⁰ even in the 2nd cent. B.C.—so that Ξ $\sigma\kappa\iota\alpha$ $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ is not likely to represent a false tradition; and, lastly, he remarks that a word ending in נת is not likely to have been formed from a $\sqrt{\text{}}$ not known to have been in use in Heb. or even in Aramaic. The argument drawn from Ξ is hardly cogent; else what is to be said of εἰς τὸ τέλος for לְמִנְצַח, ἡ γλῶττῃ for מִקְרָא (in the Pent.), and ἡ σκηνὴ τοῦ μαρτυρίου for אהל מועד? Nor does the last argument seem to be conclusive: there are many words in Heb. derived from roots found in Arabic, but not *known* to have been in use in the Hebrew spoken in OT. times, as אֵתָן, רִבִּיר, מַעַן, מֵלֶאך, מַעְצֵר, מִלֶּאךְ, מִלְטָה. “Shadow of death” would have been more probable, had the expression itself been more obviously suggestive of Sheol, and had it not also been often used to denote darkness (*e.g.* that of night: c. 24¹⁷, Am. 5⁸; of a mine, 28³) of a kind to which no thought whatever of either death or Sheol could attach: “shadow of death,” in the sense of the shadow cast by approaching death, which a modern reader might attach to it in (*e.g.*) Jb. 16¹⁶, is (as other passages show) not the

idea expressed by עלמות. The other occurrences of the word are 10²¹, 22 38¹⁷ (only in these passages of the darkness of Sheol) 12²² 16¹⁶ 24¹⁷ 28³ 34²², Is. 9¹, Jer. 2⁶ 13¹⁶, Am. 5⁸, Ps. 23⁴ 44²⁰ 107¹⁰, 14 †: v. further *Lex. s.v.*

בְּמִרְרִי [the like of (*Lex.* 453a) the bitternesses of the day (so אֶ אֶ אֶ Jer. ; Mass.) yields no sense : read בְּמִרְרִי, the blacknesses of, from the sense of כֹּמֶר in Syr. (כְּמִירָא, black, of a cloud, the night, Sheol, etc. ; PS. 1757 ; the form, as חֲכָלִיל, שְׁפָרִיר, סִנְרִיר, חֲכָלִיל, G-K. 84b, No. 34).

6. בְּיָחִד from יָחַד (G-K. 75r), common in Aram., but otherwise in Heb. only Ex. 18⁹ וַיֵּחָד (E), Ps. 21⁷ תִּתְחַדְּהוּ ; cf. the subst. יָחִיד, 1 Ch. 16²⁷ (|| Ps. 96⁶ תִּפְאֶרֶת), Neh. 8¹⁰, Ezr. 6¹⁶ †. אֶ εἴη (= יהי) ; אֶ יתחד, Σ συναφθείη, Saad. يَتَّحِدُ, i.e. יָחַד (from יָחַד : cf. תָּחַד, sq. ב, as here, Gn. 49⁶), be united, joined.

8. עָתִיד [prepared, ready : cf. 15²⁴ עָתִיד לְבִירוֹר, Est. 3¹⁴ 8¹³ עתידים ליום הזה. The א is rare, and mostly late, in OT. (Pr. 24²⁷ וְעָתִידָה ; Jb. 15²⁸ הַחֲעָתִיד לְגִלִּים), but common in Aram. and NH. (Dn. 3¹⁵ ; cf. on Dt. 32³⁵) : in Syr. אֶ עָתִיד is to prepare, אֶתְעַד, to be prepared ; עָתִיד is prepared, ready (PS. 3008), in NH. esp. = μέλλων, as in הָעָתִיד לָבוֹא = ὁ μέλλων [αἰών]. We should expect לעוֹרֵר ; but cf. the inf. without ל not only after הוֹסִיף, 27¹ al., הָחֵל, Dt. 2²⁵ al., יָבֵל, c. 4² al., but also after נָתַן פ' (= allow . . . to : *Lex.* 679a), Nu. 20²¹ 21²³ ; נִלְאָה, Is. 1¹⁴ al. ; חָרַל, Is. 1¹⁶ ; אָבָה, Is. 28¹² al. ; הָאִמֶּן, c. 15²² (G-K. 114m ; Kō. iii. 576).

9. וְאִינֵנו [idiomatic for וְאִינֵנו, esp. after such words as קִנְיָה and בָּקֵשׁ : 1 S. 9⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵, Ps. 69²¹.

10. וְיִסְתֵּר [the force of לֹא (in ^a) extending over both clauses, as [Ps. 44¹⁹] : cf. G-K. 152z.

11. לָמָּה לֹא [See G-K. 20f.

[אָמַר] (why) went I not on to die from the womb? A good case of the incipient sense of the impf., noticed on v.³.

[מִרְחָם] מן temporal usually denotes continuously after, Ps. 22¹¹ etc. (*Lex.* 581a, 4a) ; for מן = immediately after, cf. Hos. 6² מִיָּמִים, al. (*Lex.* 581b, 4b), Ps. 73²⁰ מִתְּחִלָּה (Bu.).

[יִצְאָתִי] the force of לָמָּה לֹא extending over the second

clause, even without a connecting ו: cf. after למה, ער מה, etc. Ps. 10¹. 13 44²⁵ 62⁴ 79⁵ etc., and on 1 S. 2³; and after לא, G-K. 152z.

וְאֵנֶנּוּ] By all analogy we should expect וְאֵנֶנּוּ; and, “though there seems no doubt that according to the Mass. tradition the strong *waw* received in some cases a lighter pronunciation” (Dav. § 51, R.⁶ though he himself, § 45, R.², seems to explain the tense of וְאֵנֶנּוּ by attraction to אָמַנְתָּ, this doubtless ought to be read. So Is. 43²⁸ 48³ 51² 57¹⁷ al.; cf. G-K. 107b, n. נוֹעַ, to *expire*,—only in poetry (8 times in Job; La. 1¹⁹, Zec. 13⁸, Ps. 88¹⁶ 104²⁹ †), and the prose of P (12 times).

13. כִּי עֵתָה see Ex. 9¹⁵ (Dr. § 141; *Lex.* 774b, g).

וְאִשְׁקוּט Read וְאִשְׁקוּט: cf. v. 11 n.

אֲנִי יֹנֵחַ] “then *were* I (now) *at rest*.” נֹחַ impers. (Dav. § 109; G-K. 144b), as Is. 23¹².

[14. חֲרֻבוֹת לְמוֹ] in addition to the suggestions considered in the exegetical n., note Che.’s emendation קְבֻרוֹת עוֹלָם, *everlasting sepulchres* (*Exp. T.* x. 380); and Daiches’ interpretation of ח as *fortresses, cities*, on the ground that מַחֲרֵב with that meaning occurs in the S. Arabian inscriptions (*JQR*, 1908, 607 ff.).]

16. לֹא אֶהְיֶה] The impf., as v. 13 יֹנֵחַ. Hi. Be.^T הִיא לֹא (א in אֶהְיֶה, dittographed), *which came not into being*; but the sentence then (Bu.) has no predicate. Wr. Bu. omit לֹא (“or I should be like,” etc.), supposing it to have come in as a reminiscence of 10¹⁹; but there is no gain by the change. Riske, Be., Du. may, however, be right in transposing 16 to follow 11 (under the government of לָמָּה, 11a); the position suits; and שָׁם, 17, is not then separated from 14. 15, to which it obviously refers.

17. רָשָׁעִים Be.^T רָשָׁעִים, against which see Bu.

רָגַז lit. (חָרַל being *intrans.*) “cease *with regard to* raging”; cf. חָדַל הָרָע, Is. 1¹⁶, and on v. 8 above. רָגַז would be more regular, and prob. ought to be read; perhaps, however, the punct. רָגַז was determined by the rhythm.

18. יָחַד] Note that יָחַד and יַחְדּוֹ often stand emphatically at

the *beginning* of a clause: 16¹⁰ 19¹² 21²⁶ 24⁴, Ps. 41⁸ 98⁸ al., Is. 11⁷, 14 41¹ al. (*Lex.* 403a, b).

19. [שם הוא] The rend. "are there the same" [Bu., G-K. § 135a, note] is very doubtful. הוא אני means *I am He* (emph.), i.e. *He Who is*, which may be *paraphrased* by "I am the same" (*Lex.* 16b); but הוא nowhere in itself means "the same"; and that *two* persons should be identified by the use of הוא is most improbable. The pred. must be שם, not הוא, the sentence being exactly like חלום פרעה אחד הוא, etc. (Dr. § 198; *Lex.* 216a). For "are the same" we should expect כגורל כקמן (or כקמן) (*Lex.* 454, פ, 2).

מאדניו] For the pl. see G-K. 124i.

20. [יתן] The subj. may be either ה' (G-K. 144e; Dr. on 1 S. 16⁴) or "he," i.e. God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by "... is given" (so EVV; also GSY); and Be. Du. would read יתן; but the covert reference to God is better expressed by יתן.

21. [ויחפרדו] the finite vb. carrying on המתכים; G-K. 116x.

ממטמנים] GSY כִּט; so Be. Du.; but this is necessary only if חפר be taken to mean "dig" (GSY Be. Du.).

22. [אֵלֵי גִיל] cf. Hos. 9¹ [אֵל חֲנָל] : אֵל חֲשֵׁמָה יִשְׂרָאֵל אֵל גִּיל (אֵל חֲנָל G). Grä. Be. Du., partly for the sake of the parallelism, partly on the ground that ישישו is a bathos (?) after גִּיל אֵלֵי, would read [with one MS ^{Ken.} and ^{Svid.}] גִּיל, "who rejoice over the grave-heap"; but there is no evidence that גִּיל alone would have this meaning; we have only גִּיל אבנים, a "heap of stones," so used (Jos. 7²⁸ 8²⁹, 2 S. 18¹⁷), and that not of an ordinary grave.

23. [ויסך] Hif. from סך, as 38⁸ † (where, however, read סף); 1¹⁰ שִׁכַּת from שִׁך [see n. on 1¹⁰].

24. לפני naturally means *before*: but *before my bread*, i.e. before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that לפני acquired the sense of *pro*, i.e. *for*, or *instead of*: cf. 4¹⁹, 1 S. 1¹⁶ (if the text here is correct). Bu. suggests tentatively כְּפִי, Be. לְפִי, *in proportion to* (*Lex.* 805b); but this

is prosaic and almost too precise to be probable here. Bi.² בְּלִחְמִי (for ל' ל').

[וַיִּתְּכֻ] masc. before the fem. שָׁאֲנִי: G-K. 145^p. Bu. for וַיִּתְּכֻ would read וִיתְּכֻ (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by וִי (Dr. 80; G-K. 1111^t).

25a. The sentence is *virtually* hypothetical, though no hypoth. particle is used: cf. Pr. 11² בָּא זֶרֶק וַיָּבֹא קִלְקָל, "pride has come, and shame goes on to come," i.e. when one comes the other comes (Dr. 153; G-K. 159^h): so c. 9^{20b} 23¹³ 29¹¹, cf. 7^{8b} 27^{19b}. ~~Ⲭⲥⲧⲩ~~ Bi. Be. om. ! (the fear that I fear cometh upon me); [so Σ, but not 'AΘ (see Field, *Hex. ad loc.*)].

[וַיִּאֲתָנִי] The original ל' being retained (G-K. 75^u). The accus. -נִי, as with בּוֹא, 15²¹ 20²² al. (G-K. 118^t).

26. [שְׁלֹחֹתִי] The one ל' vb. in Heb. with the ו preserved in Qal; G-K. 75^b (cf. *kk*).

CHAPTER IV.

2. [נָסָה] has been taken (a) as the 1 pl. impf. קָל from נָשָׂא (cf. נָסָה for נָשָׂא, Ps. 4⁷); so 'ΑΣΘ Σ [ἄσθ] Du.; (b) as pf. Pi. of נָסָה (Ew. Di. De. and most). נִשָּׂא דָּבָר does not occur elsewhere; but it might be defended by נִשָּׂא, sq. שָׁמַע, Ex. 23¹; מִשָּׁל, c. 27¹ al.; חִרְפָּה, Ps. 15³; חִפְלָה, 2 K. 19⁴; but the two impff. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" (תִּלְאָה, a rel. cl., with אֲשֶׁר omitted), the constr. is forced; and נִסָּה from נָסָה yields a much better sense. The constr. will then be that of 7²⁰ בַּחֲנִי כֹזֵב אֲצֵא, 19⁴ 21^{31b} 23¹⁰ חֲטָאֲתִי מִה אֲפַעַל לָךְ, in which a hyp. is expressed by a pf. followed by an impf. ἀστυδέω (Dr. 154; G-K. 159^h), the ה marking it here as an interrogative. נָסָה sq. acc. recurs in the same sense, only Qoh. 7²³; but (Di.) Dt. 28⁵⁶ (הִצַּג) is similar, and it would be easy to vocalize נִסָּה (so 'ΑΘ ΣΥ).

[תִּלְאָה] לֹא is to *be wearied*, hence to *be unable to bear it*.

[וַעֲזָר] G-K. 28^b.

[וַעֲזָר] "withhold *with*," as 12¹⁵ 29⁹; G-K. 119^q.

[מִלִּין] from the poet. מִלָּה (Aram. Dn. 2⁵ and often): 2 S. 23², Ps. 19⁵ 139⁴, Pr. 23⁹; otherwise only in Job (34 times); the Aram. pl. מִלִּין (G-K. 87^e) 13 times; מִלִּים 10 times. For the *position* of מִי יִכַּל, cf. 26¹⁴ 38³⁷ 39⁵ 41^{5.6}, Pr. 20⁶ 24²² 31¹⁰ al. (*Lex.* 567^a).

3. [יִסְרָת] instructed *morally*, gave moral teaching and advice to: v. supr. one of the passages in which the idea of *discipline*, properly belonging to יִסָּר, is least prominent (cf. Ps. 16⁷, Pr. 31¹). Or should עֲזָרָת be read? [Perl. suggests יִסְרָת, "strengthen, confirm"; but יִסָּר never has this meaning.]

5. [תִּגַּע עַד] cf. Mic. 1⁹, Jer. 4¹⁰. The fem. (= our

“it”), of a subject not named, but before the mind of the speaker; G-K. 144^b (cf. 122^q, *end*).

ל[ותבהל] ננהל is a strong word, *be dismayed, thrown into alarm* (21⁶ 23¹⁵, Ps. 48⁶, Is. 21⁸ al.), much more than *troubled* (EVV).

6b. The introd. of the subj. by the ו of the pred. or apod. is very forced: rd. (Di. al.) וְתִקְוֶה חַם ד'.

7. מִי הוּא נָקִי אֲבָר [מִי הוּא] as 13¹⁹ 17³, Ps. 24¹⁰ (Dr. 201. 2; G-K. 136^c): נָקִי *being* innocent, or *as* an innocent one, a (virtual) accus. of state, Dr. 161. 3; G-K. 118ⁿ.

10-11. Notice the five synonyms for “lion.”

10. שָׁחַל 10¹⁶ 28⁸, Ps. 91¹³, Pr. 26¹³, Hos. 5¹⁴ 13⁷ †. Arab. *saḥala* (among other meanings) signifies to *bray* (of an ass), so שָׁחַל may denote etymologically the *roarer*; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

נָתַעַר a clerical error for נָתַעַז (Ps. 58⁷): so Gr. *Not* an Aramaism (Di., Du.) for נָתַעַז; for (1) נָתַעַז is not known in this sense in Aram., and (2) an Aram. נ corresponds to a Heb. נ only when the corresponding Arab. has ض (Dr. § 178; Wright, *Compar. Gr.*, p. 61); and no Arab. نَتَفَض is known.

11. לִישׁ Is. 30⁶, Pr. 30³⁰ †. Aram. לִיִּתָּא [in 28⁸ ㉔ = שָׁחַל]; Arab. *laith* (perhaps meaning *the strong one*; see Lane, 2684: cf. *lauth, strength*, 2678^b).

יִתְפַּרְדּוּ parallel to אֲבָר, as in Ps. 92¹⁰.]

12. יִגְנֹב For the fig. sense, cf. הִתְנַב (לְבוֹא), 2 S. 19⁴.

שָׁמַץ 26¹⁴ †; שָׁמַץ, Ex. 32²⁵ †; Σ rightly ψιθυρισμόν. In later Heb. שָׁמַץ, “whisper,” acquired the sense of *a little* (cf. Sir. 10¹⁰ 18³²); and this no doubt underlies the (first) rend. of Ἐ οὐθὲν ἄν σοι τοῦτ'ὡν κακὸν ἀπήγγελλεν: cf. ㉔ קצת, *some*; Σ [שֶׁמֶר וְחֶסֶד]; it is also the sense adopted by the mediæval Jews (Ql. דְּבַר טַמְנוּ); hence AV. *a little*.

מִקְהָה †] if correct, the more primitive form of מִקְהָה. Cf. מִקְהָה, 11²⁰ †, and G-K. 103ⁱ, *m*.

13. שְׁעָפִים Prob. also (cf. *supr.*) connected with שְׁעָפִים, *branches*; cf. שְׁעָפִים (from שָׁעַף), Ps. 119¹¹³ *divided, half-hearted*.

[14. קראני] for קרני; G-K. 75rr].

[15. רוח] masc. as in 8²; and, if the text may be trusted, in Jer. 4¹¹: see Kön. iii. 248i].

[תסמר] If תס is correct, the Pi. will be, not transitive, but *intensive* (Ew. § 120d, *horrescit*; G-K. 52f); but perhaps תסמר should be read (Ps. 119¹²⁰).

[שַׁעֲרָת] The *nomen unitatis* is impossible here, since more than a single hair must be meant; and that שַׁעֲרָת is used exceptionally with the collective force of שַׁעַר is improbable. תס is due to the influence of the sing. vb.; point שַׁעֲרָת (Ps. 40¹³ 69⁵), the vb. being sing. fem. according to G-K. 145k. Be.^T proposes שַׁעֲרָה, not, however, as Merx earlier, in the sense of *a whirlwind* (ct. v.^{16a}), but as a fem. with the same sense as שַׁעַר in 18²⁰: he renders the whole line, *a horror caused my flesh to creep* (cf. T); but the emendation is unnecessary.]

[16. יעמד] אֵס Aq. render by the first person, as though it were אעמד; but there is no evidence that עמד was = קום (cf. 7⁴) in the sense which would be required here, if the first person were correct. The words מראוהו תמונה לננר were read by אֵס as if ננר ל[א] אראהו ותמונה; אֵס does not render מראוהו, and treats לננר like אֵס. The Versions do not point to a more satisfactory text; nor is the fact that v.¹⁶ is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word יעמד, *It stood* . . ., in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. מן] *from* = *on the part of*, according to the judgment proceeding from (cf. מַעַם, 34³³): so Nu. 32²² והייתם נִקְיִים מִיְהוָה וְיִשְׂרָאֵל, Jer. 51^{5b}.

18. תהלה] If this is right, it can mean only *error* (Di.), from the Eth. *tahala*, a by-form of *tahala*, to *wander* (Di. *Lex.* 552f.). But a ἀπ. λεγ., explicable only from the Eth., is not very probable; and it is very likely that תהלה is miswritten for תפלה *folly* (1²² 24¹²); so Hupf. Me. Sgf. Gr. EVV. *folly* is based on the Jewish deriv. from הלל (as in הִלְלִים, Ps. 5⁶; יְהוֹלֵל, c. 12¹⁷): but the form תהלה from הִלֵּל is impossible. De. תהלה,

deception, from הָחַל (13⁹ 17²), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G-K. 72z, 85c); but such a special sense as “deception” is not here probable. For שָׁם ב' *to lay in* (= *attribute to*), cf. 1 S. 22¹⁵ אֶל-יֵשָׁם הַמֶּלֶךְ בַּעֲבֹדוֹ דָּבָר.

19. יִדְכָּאוּם The implicit subj. is הַמְדַּכְּאִים (6² 7³ [see n.] 18¹⁸ 19²⁸ etc.; G-K. 144e, g): in Engl. *they* (indef.) *crush them* = they are crushed. יִדְכָּאוּם; but there is no occasion to make God the subject. A passive form, such as יִדְכָּאוּ, or (cf. 5⁴) יִדְכָּאוּ, or יִדְכָּאוּ, would agree better with יָכַתוּ v. 20a. Bi.¹ restores, “cleverly but arbitrarily” (Bu.), [עַתָּה יִכְלֶה, כְּבוֹדָם כְּמוֹ עֵשׂ].

לִפְנֵי עֵשׂ Before the moth, i.e. more quickly than a moth: they have but an ephemeral existence. Others take לִפְנֵי as = *in the manner of, like* (see on 3²⁴); so already Ἐσθητὸς τρόπον. N. Herz (ZAW, 1900, 160), cleverly, יִדְכָּאוּ מִלִּפְנֵי עֵשָׂם (from before their Maker).

20. יִכְתָּו See G-K. 67y, on the כ. כַּחַ is to *beat to pieces, beat small*, as Dt. 9²¹ (of the golden calf); fig. *beat down, break up*, of a defeated army, as Dt. 1⁴⁴, Jer. 46⁵ (נְבוּרֵיהֶם יִכְתָּו), Ps. 89²⁴ (וַיִּכְתְּוּ מִפְּנֵי צָרָיו).

מִבְּלִי without (Lex. 115b, bottom).

מִשְׁשִׁים sc. לֵב (1⁸, Ex. 7²³ and often): the ellipse as 23⁶ בִּי יֵשָׁם (24¹² and 34²³ are dub.), Is. 41²⁰ וַיִּשְׁמְנוּ. A Hif. הִשִּׁים is, however, very dub. (Nöld. Beiträge, i. 37): Me. Gr. מִשְׁשִׁיעַ; Herz (l.c.), מִבְּלִי יֵשָׁם (“sehr beachtenswert,” Nö. l.c.).

21. יִמּוּתוּ . . . הֲלֹא נִסֵּעַ] The constr. as v.², the hypoth. sentence (יִמּוּתוּ . . . נִסֵּעַ) being made interrogative by הֲלֹא here, as it is by הֲ there.

יִתֵּר a cord (30¹¹), of a bow (Ps. 11²); here a *tent-cord* (elsewhere מִיתָר). Ols. Hi. Sgf. יִתְרָם, *their tent-peg* (Hi. *their loom-peg*,—but this is more than doubtful; see Moore on Jg. 16^{13, 14}): this would suit נִסֵּעַ (Is. 33²⁰), but not בָּם [a dittograph of (יִתְרָם)?—McN.], besides being a less significant figure. AV., following Ἐξ (one rend.), and Rabb., take יִתֵּר in the sense of *excellency* (i.e. *pre-eminence*), as Gn. 49³ al.; but this does not suit either נִסֵּעַ, or בָּם, or the figure.

CHAPTER V.

2. The order (Dr. 208. 1; G-K. 142 f., *a*) shows that **אֵיִל** and **פָּתַח** are the emphatic words in the v.

לְאֵיִל] The **ל** is the *nota accus.*, common in Aram., and increasingly frequent in the later Heb.: cf. 21²², Jer. 40²; and see G-K. 117 n.; *Lex.* **ל** 3.

כַּעַשׂ] always in Job (6² 10¹⁷ 17⁷ †) for **כָּעַס**. **כָּעַס** has always the meaning given above; and **הַכָּעִיס** always means similarly to *vex*, with Yahweh as object (as frequently in Deut. writers). For instance, it means to *vex* Him by deserting Him for other gods: see on Dt. 4²⁵ 32¹⁶. 19. 27; and Hupf. on Ps. 68. It is much to be regretted that in EVV. it is always misrendered “provoke to *anger*.”

3. **אֲנִי רִאִיתִי**] when **אֲנִי** has *Munah* followed by *Dehi*, it has *Ga'ja* (G-K. 16c) with the *sh'wa* (cf. on 3⁴): cf. Ps. 17⁶ 116¹⁶; and see Baer in Merx' *Archiv*, i. 203.

מַשְׁרִישׁ] *making* (putting forth) *roots*: G-K. 53g [**מִשְׁרָשׁ**] (Be.) is unnecessary].

וְאִקְוָה] **Ἐ** ἐβρώθη αὐτῶν ἡ δίαίτα (δ. for **נָה**, 8⁶, and often for **הָל** in Job, e.g. 8²²), **ἔ** ἵβη, and *perished*: 'A (κατηρασάμην) **Ἐ** express **Ἐ**. **Ἐ** was eaten up, suggested to Me. Bi.¹ Sgf., Be. **וְיִרְקַב** (rather, as Du. Ehrl. **וְיִרְקַב**), *became rotten* (worm-eaten; cf. *NHWB* and *ChWB*, s.v.: Is. 40²⁰ of wood; cf. Jb. 41¹⁹ **וְקָבַח** **וְעַץ**; and **רָקַב**, Pr. 12⁴ **Ἐ ὥσπερ ἐν ξύλῳ σκώληξ**, 14³⁰ **σὴς δὲ ὀστέων**); but the idea does not seem very probable with **נָה**. Bu. **וְיִפְקַד**, *was missed* (cf. ²⁴) = *was empty* (cf. 1 S. 20¹⁸. 25 **וְיִפְקַד** **מָקוֹם** **דָּוִד**, ²⁷), rather weak; or **וְיִרְקַם**, though admitting that the adv. is harsh. Che. (*JQR* ix. 575), with the least change from **Ἐ**, **וְיִקְרַב**, *and was cursed* (sc. by God); Bevan (*JPh*, 1899, p. 303) **וְיִבֵּק** (Is. 24¹. 3, Jer. 51², of a land) *and was emptied out*; Che. (*ET* x. 381) **וְיִרְקַב** **עֲנָפוּ** **מִתָּאם**, carry-

ing on the fig. of * (cf. Mal. 3¹⁹ שרש וענף). The simple יָשַׁם (Ezk. 12¹⁹ 19⁷) would perhaps be the most natural idea to expect. [McN. suggests יִרְקֵב נִבּוֹ.]

4. יִדְכָּאוּ for יִדְכָּאוּ (G-K. 54c); so 34²⁵.

5. אֲשֶׁר קָצְרוּ אֶשׁ; אֲשֶׁר קָצְרוּ; so Me. Bi. Be. Bu. Du. Ehrl.

[וְאֵל מִצְנִים] conventionally rendered, “and *even* out of thorns”: but this sense of the prep. אֵל is unheard of and incredible (3²² is no parallel). צְנִים recurs Pr. 22⁵ † (si vera l.) צְנִים פָּחִים בְּדֶרֶךְ עֲקֹשׁ; cf. צְנֹת, fishing *hooks*, Am. 4² †; and צְנִינִים, *thorns* (fig.), Jos. 23¹³, Nu. 33⁵⁵. *Out of thorns* is commonly explained as meaning “from the enclosed field, protected by the thorn-hedge”; but this is very forced. Thomson (*L. and B.*, p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, “and cover it up with thorn-bushes to keep it from being carried away or eaten by animals.” Robbers who found and seized this would literally “take it from among thorns.” But a reference to such a special arrangement as this is not very probable. שָׂאָה—properly to *gasp* (Is. 42¹⁴) or *pant* (sq. acc., for air; Jer. 14⁶), fig. *be eager for* (Jb. 7² כַּעֲבֹד יִשְׂאָה צֶל, in a hostile sense (EVV. *would swallow up*), Ps. 56²⁻³ 57⁴, Am. 8⁴—is followed rightly by an accus.; and צָמִים (sing.) recurs 18⁹ † יִחוּק עֲלֵיו צָמִים; but it is a strange parallel to רָעַב, and it agrees badly with שָׂאָה. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In ^b Bu. suggests with a (?), וְאֵלֶּמָתָם עֲנִי יִקְחָהּ, “and their sheaf, the poor taketh it”; Bevan (*JPh*, 1899, p. 305), וְאִזְכָּם צְנִים יִקְחָהּ, “and their strength (*i.e.* *their wealth*: 20¹⁰, Hos. 12⁹), the barbs take it” (both retaining ^c as it stands). Du. cuts the knot by rejecting ^b as “ein Fremder Zusatz oder eine unglückliche Variante,” but without explaining what it means, or how it arose. In v.^c Α (δυσψῶντες) Σ ΣΨ express צָמִים (= צָמָאִים) [or צָמָא], *the thirsty*: this forms a good || to רָעַב, and is adopted by Ew. Hirz, Me. Del.² al. The sg. שָׂאָה is quite defensible (G-K. 1450); but חֵילָם, “their *substance*,” is an unsuitable object, when the “thirsty” are the

subject; some beverage is desiderated which satisfies the thirsty as the harvest satisfies the hungry. Hence Hfm. חֲלָבָם, "their *milk*" (21²⁴), for חֵילָם; Be.—who regards ^b and ^c as doublets (?)—(for both) וְשָׁתוּ צִמְיִם חֲלָבָם, "and the thirsty drink their milk" (Ezk. 25⁴), Ch. וְשָׁתָה צִמָּה חֲמָרָם, and Du. וְשָׁאֵב צִמָּה מִנֵּלָם, "and the thirsty draweth (cf. *Ἐκ ἐκσιφώνισθείη, ἢ exauriatur*, Gr. וְשָׁאֵבוּ צִמָּאִים) from their well" (Ca. 4¹³† text dub.: cf. on 8¹⁷),—which is no longer covered in and protected, but is open to all. The case is one of those in which *א* is clearly more or less corrupt; but it is impossible to be sure what the original reading was.

7. [וְיִלֵּד] pf. pu. in pause, with ו for י (G-K. 90). But (Di. al.) יִלֵּד is better, as a freq. sense is desiderated. Bö. Gr. Be. Bu. Du. vocalize יִלֵּד, *begetteth trouble* (ל the *nota accus.*, as v.²); but the change is unnecessary.

י] The *waw adaequationis*, as frequently in proverbs in which a comparison is expressed. Usually in such cases ^b is compared to ^a (as Pr. 25²⁵ מֵאֶרֶץ מִרְחָק טוֹבָה וְשִׁמְעוּתָהּ מֵאֶרֶץ מִקְרָב); but occasionally, as here, ^a is compared to ^b (so c. 12¹¹ 21³³). See *Lex.* 253a.

רשף [בני רשף] is a poet. word for *flame*, esp. a *pointed, darting flame*, Dt. 32²⁴ (see note), Ps. 76⁴ (רֶשֶׁפִי קֶשֶׁת, fig. for *arrows*), 78⁴⁸, Ca. 8⁶ (רֶשֶׁפִּיָּה רֶשֶׁפִי אֵשׁ שְׁלֹחַבְתִּיהָ)†; and בני רשף is poet. for *sparks*; cf. בֶּן קֶשֶׁת, Job 41²⁰; בני אֲשַׁפְתּוֹ, La. 3¹³, fig. for *arrows* (*Lex.* 121, 6, 8). An ancient interpretation—perh. on account of עוף—took רשף to mean *birds*: so *Ἐκ νεοσσὸν δὲ γυπὸς, Ἄ καὶ υἱὸν πτηνῶν, Σ τὰ τέκνα τῶν πετεινῶν, כַּנְתִּי בַסֵּף*, *Υ* avis; *ἘΑΣΤΥ* in Dt. 32²⁴; Σ in Ps. 76⁴ (Jer. *volatilia arcus*); *ΑΣ* Jer. (*volucris*) in Ps. 78⁴⁸.

וְיִשֹּׁר לָכֶת [יגבירהו עוף] lit. "make flying high": so Pr. 15²¹ לָכֶת וְיִשֹּׁר, 30²⁹ לָכֶת מִמֶּנִּי; G-K. 114m, n.

8. [דברתי] elsewhere only = *manner*, Ps. 110⁴, and in *על דברת*, on account of . . . Qoh. 3¹⁸ 8², 7¹⁴; (Aram.) על דברת די, Dn. 2³⁰ 4¹⁴†.

9. [ואין חקר] a circumst. clause; cf. ואין מספר, Ps. 104²⁵ 105³⁴, Jl. 1⁶. *Ἐ ἀνεξιχνίαστα*, as 9¹⁰ 34²⁴†; cf. Ro. 11³³.

עַד אֵין מ' [עד אין מ'] as 9¹⁰, Ps. 40¹³.

10. [חוצות חץ] is usually what is *outside* houses, *i.e.* a *street*; but sometimes it is what is *outside* a town or village, *i.e.* an *open field*: cf. 18¹⁷ חץ פני לו על שם לו על פני חץ, Ps. 144¹³, Pr. 8²⁶.

11. [לשום וג'] to "make the lowly exalted" cannot possibly be a consequence of giving *rain* (v.¹⁰); nor is it easy to regard ¹¹ as the consequence of ⁹, and ¹⁰ as parenthetical. Read השם with Ἐ τὸν ποιοῦντα, ὅ qui ponit.

ישע [שגבו ישע] שגב is to *be exalted*, with the collat. idea of *being inaccessible*: in Qal only here and Dt. 2³⁶ לא היתה קריה; אשר שגבה ממנו; שגב, to *set on high*, often in Psalms. Cf. משגב, a *high inaccessible retreat*. ישע = *in safety* (G-K. 117^a).

12. [תשייה] *sound counsel*. תשייה (or תשייה) is a technical term, belonging almost exclusively, and, as it seems primarily, to the "Wisdom literature." Its etymology and *exact* meaning are both uncertain. In form it is of the *tuktilat* type (Kö. ii. 193^b), combining at the same time the peculiarities of תונה and תאניה. The following are its occurrences, with the renderings of the chief ancient Versions:

Jb. 5¹² תי העשינה לא וידיהם, Ἐ ἀληθές, S חכמא, T מלכת חכמתהון (the counsel of their wisdom), ὅ quod coeperant (paraphr.).

6¹³ נדחה ממני תי עורתי בי ות' חנה * : Ἐ βοήθεια, S פורקנא (salvation, deliverance), T חוכמתא, ὅ necessarii mei (paraphr.).

11⁶ [rd. פלאים] לת' : Ἐ ὅτι διπλοῦς ἔσται τὼν κατὰ σέ, S לחכמתא, T לחוכמתא, ὅ lex eius.

12¹⁶ עמו עז ות' לו שגנו ומישנה : Ἐ ἰσχύς, Θ σωτηρία, S חכמתא, T חוכמתא, ὅ sapientia.

26³ מזהיעצת ללא חכמה ות' לרב הורעת : Ἐ τίνι ἐπακολουθήσεις, S יולפנא (teaching), T חוכמתא, ὅ prudentiam tuam.

30²² (Qrê תשייה חשוע) ותמנני חשוע (Kt. חשוע, corrupt; rd. תשייה) : Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας. Ἐ S T do not recognize חשוע here at all; see note *ad loc.*

Pr. 2⁷ כי יהוה יתן חכמה מפיו רעת ותבונה : יצפן לישירים ה' מן להלכי חם : Ἐ σωτηρίαν, S סברא (hope), T בהי (βοήθεια: Levy, ChWB 83^b), ὅ salutem.

3²¹ וּמוֹמָה ת' נִצֵּר : Ἐ βουλήν, S יולפנא, T מודעא (*knowledge*), U legem.

8¹⁴ לִי עֵצָה וְת' אֲנִי בִינָה לִי נְכוּרָה : Ἐ ἀσφάλεια, 'A εὐνομία, S מילכנא (*counsel*), U æquitas.

18¹ בְּכָל ת' יִהְיֶה : Ἐ ἐν πάντι δὲ καιρῷ, S ביולפנא טבא, T מילכנא (*counsel*), U omni tempore.

Is. 28²⁹ הִפְלֵא עֵצָה הַגִּדִיל ת' : Ἐ ὑψώσατε ματαίαν παράκλησιν (seemingly connected with יִצְיָן), 'A εὐνομίαν, Σ σωτηρίαν, Θ ἰσχύς, S תרביחא (*increase of disciples*: PS. 3793), T who made great the works of creation by the greatness of his *wisdom* (הַכְמָתִיה), U iustitiam.

Mic. 6⁹ וְת' יִרְאֶה שְׂמֵךְ : Ἐ καὶ σώσει φοβουμένους (יִרְאֵי) τὸ ὄνομα αὐτοῦ, S יולפנא לרחלי שְׂמָה, T Hark! Yahweh's prophets cry out to the city, and *teach* (וּמַלְמִיָא) them that fear thy name, U et *salus* erit timentibus nomen tuum.

תְּשִׁיָּה is thus most frequently associated, or parallel, with wisdom, or (26³, Pr. 8¹⁴, Is. 28²⁹) counsel, sometimes also with help (6¹³) or strength (12¹⁶, cf. Pr. 8¹⁴); but it also suggests the practical *effects* of wisdom or counsel (hence the renderings βοήθεια, σωτηρία, which need not presuppose תְּשִׁיָּה for תְּשִׁיָּה, פִּורְקָנָה). The etym. is uncertain.

K. J. Grimm (*Journ. Am. Or. Soc.*, 1901, i. 35 ff.), following Haupt (*ib.* p. 36), derives תְּשִׁיָּה from the √ of Ass. *issu*, *usātu*, *prop*, *support*; *asitu*, *pillar* (= Talm. Mand. אִשְׁתָּא; cf. אִשְׁתִּיתָּה, Jer. 50¹⁵ Qrê, and *Lex.* 1121a), *âsû*, *physician* (*prop. helper*; hence Aram. אִסָּא, ܐܣܝܐ, to *heal*; and supposes that its

original meaning was *prop*, *support*, which he thinks is still retained in Jb. 30²² (reading with Θ Du. מִתְשִׁיָּה, *without support*: see *ad loc.*), and that it afterwards acquired the senses of *help* (12¹⁶, Is. 28²⁹), *success* (5¹²), *power* (Pr. 8¹⁴ 18¹), *reliability* (11⁶ 26³, Pr. 3²¹): in Mic. 6⁹ he reads with Ἐ יוֹשִׁיעַ שְׂמֵךְ יִרְאֵי. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that תְּשִׁיָּה, while a synonym of *wisdom* and *counsel*, suggests something more than either of these words; and that the nearest English equivalent for it would be *effective counsel* or *effective wisdom*. If the

√ idea is really *support*, we must suppose that it was applied specially to a *supporting* or *helping* quality of mind.

14. [כלילה] = "as in the night," a prep. being used after כ only in certain very exceptional cases: see G-K. 118s, u.

[ימששו] without dag. G-K. 20m.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מַחֲרִיב, *him that has been desolated*; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, שֶׁטֶף מִפִּיהֶם for מִפִּיהֶם, *from the sword of their mouth* (fig. for slander, false accusation, etc.; cf. Ps. 57⁵ וְיִשְׁוֹנֵם חֶרֶב חֶרֶב, 59⁸ חֶרֶבוֹת בְּשִׁפְתוֹתֵיהֶם, 64⁴): but to produce a balanced parallelism a syn. of אֲבִיךָ is required. The best suggestion is Bu.'s מַחֲרִיבֵם יָהֵם (for the יָהֵם see 24⁹ 29¹²), or (which he himself prefers) יָהֵם מִפִּיהֶם (the three letters יָהֵם having dropped out of the group מִפִּיהֶם מִתְמוּדִיר, and then מַחֲרִיב supplied for the missing word in the wrong place). Ehrl. מַחֲרִיב פִּיפִיּוֹת (Ps. 149⁶).

16. [עלתה] (*mil'el*) The old accus., found (in the *fem.*) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G-K. 90g [עולתה] is for עֲלֹתָהּ: cf. Ps. 92¹⁶ Kt., and the plu. עולות, Ps. 58³ 64⁷].

18. . . . [כי הוא] The pron. emphatic in the causal clause: 11¹¹ 28²⁴, Gn. 3²⁰ al. (1 S. 14¹⁸; *Lex.* 215a).

[יכאיב] For כָּאַב, of the pain, or soreness, from a wound, cf. Gn. 34²⁵.

[יחבש] in pause from יַחֲבִשׁ (G-K. 63d).

[תרפינה] from רפא=רפה: G-K. 75qq.

19. [בשש] & ἐξ ἑξάκις ἐξ ἀναγκῶν, "from six . . ." This may point to a reading מִשִּׁשִּׁי (Be. Du.); but the change is not necessary: 'ב' followed by 'ב' in ^b is an effective repetition; and & may have merely rendered freely.

20. [פדך] The pf. of certitude (Dr. 14γ; G-K. 106m).

21. [בשוט] 1 MS & שֶׁטֶף, "From the scourge," etc. A necessary correction. Confusion of ב and ש is common: & often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in

which the two letters closely resembled each other (*Notes on Samuel*², p. lxvii). To explain בִּשְׁנוֹט as = בְּהִיּוֹת שְׁנוֹט is forced.

22. כַּפֵּן 30³ †. Aram. for Heb. רַעַב (e.g. Gn. 12¹⁰ ט).

23. [הַשְׂדֵּה] הָאֲדָמָה (Du.) [or הָאָרֶץ with 2 MSS ^{Ken.}] would be more elegant before הַשְׂדֵּה in ^h [cf. 8³ n.].

הַשְׁלָמָה †] pass. of הַשְׁלִים, *make peaceful*, Pr. 16⁷. Gr. שְׁלָמָה (22²¹).

24. שְׁלוֹם *is peace*: a subst., where we should use an adj.; so Gn. 43²⁷ אֲנִי הַשְׁלוֹם אֲבִיךָ, c. 21⁹ בְּתוֹהֵם שְׁלוֹם מִפְּחָד, and frequently; also with other words. See Dr. 186-9, esp. 189. 2; G-K. 141c.

וְלֹא תַחֲטֵא has here its primary physical meaning of *miss*, which it has also in Jg. 20¹⁶ וְלֹא יַחֲטִיִּיא הַשְּׂעִירָה וְלֹא יִקְלַע אֶל הַשְּׂעִירָה, “and would not *cause it to miss*”; Pr. 8³⁰ הַמָּטְאִי חַיִּים נִפְשׁוֹ, “he that *misseth* me injureth his own soul”; 19² אֵין בְּרַגְלִים חֹטֵא, 20² (חֹטֵא נִפְשׁוֹ = *forfeits* his own soul (life): so Hab. 2¹⁰). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means to *fail to find* or to *have*, to *be without* (as Ja. 1^{4.5}). חָטָא, to *sin* (like ἀμαρτάνειν) is thus properly to *miss* the right mark.

25. צִמְצֻמֵּי אֶרֶץ 21⁸ 27¹⁴ 31⁸, Is. 22²⁴ 44³ 48¹⁹ 61⁹ 65²³; of the product of the earth, Is. 34¹ 42⁵ †.

26. כַּלָּח 30² עֲלִימוֹ אֲבִיר כַּלָּח †. An enigmatic word. The √ is known otherwise only in Arab., in which *kalaha* is to *contract* the face, to look *hard and stern* (Lane, 2628); in conj. iii. to show oneself *hard and firm* against another; *kulah* also is a *hard* year (from dearth or famine); and *dahr*^{an} *kūlih*^{an} is a *hard, distressing* time. These data suggest the meaning *firm strength, vigour* (with unimpaired powers, without any long and weakening illness: cf. for the thought, 21²³¹), which would also suit 30². And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: ᾠ om. (^a ὥσπερ κατλ. being really a doublet of ^b: v. Be.); ܟܠܚܐ ܕܥܠܝܡܐ (connecting doubtless with √ כַּלָּח); ܟܠܚܐ in abundantia; in 30² ᾠ om.; Θ συντέλεια

(פֶּלֶח); S כַּלַּס חַמְלָה (as if פֶּלֶח־כַּלַּס?); T בִּנְיָ, *grave* (v. Levy); 'A παντελής; Σ πᾶν τὸ πρὸς ζώῃ; J omnis vita. The Rabb. are evidently influenced by √ בָּלָה: Ra. בִּישׁוּלֵי הַחַבּוּאָה זָמַר בִּישׁוּלֵי הַחַבּוּאָה; IE במלאכת מספר ימיו והיא הזקנה; Qi. עַתָּה זָקֵנָה; hence EVV. *a full age* (30² RV. *ripe age*, but RVm. *vigour*). Di. (*volle Reife*) attempts to place the connexion with √ פָּלָה on a philological basis, by assuming בָּלָה to be a harder form of פָּלָה, *Vollendung*: but בָּלָה is "Vollendung" in the sense of *complete destruction*; and the entire explanation from √ בָּלָה is most precarious. Be.^K בָּחִילָה (cf. 21⁷); Me. בָּלָה; Che. (*JQR* ix. 576) better בָּלָהָה (Dt. 34⁷).

27. [חֲקֹרְנִיָּהּ בְּיָהִיא] The dag. in בְּיָ is not acc. to rule, the tone on בְּיָהִיא not being on the first syll. (Qi. *Michlol* (ed. Lyck), 80b, l. 10-14; Baer, *Prov.* p. xiii f. (§ 7), in his Rules of Daghesh; cf. Kō. i. 63.)

[שְׁמַעְנָה] H שְׁמַעְנָה, *hear (thou) it*; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line *a* takes place not in the first, but in the second, clause of line *b*. Point, therefore, with S שְׁמַעְנָה.]

CHAPTER VI.

2. **יִשְׁקֹל יִשְׁקֹל**] emphasizing the idea of *weighed*. For this inf. Qal beside the Nif., see G-K. 113w. $\text{\text{Ε}} \epsilon\iota \gamma\acute{\alpha}\rho \tau\iota\varsigma \iota\sigma\tau\acute{\omega}\nu \sigma\tau\eta\sigma\alpha\iota = \text{לֹא שָׁקַל יִשְׁקֹל}$ (G-K. 144e).

הַיָּתִי] Qrê **הַיָּתִי**, as everywhere else in Kt. (30¹³ in the sing.; 6³⁰ and elsewhere in the pl.). The $\surd$ *hawā'* in Arab. means to *gape* (of a wound or the mouth); *huwwat'* is a *yawning deep, chasm, abyss*; so Syr. $\text{\text{ܠܐܣܝܐ}}$ (e.g. Lk. 16²⁶ for $\chi\acute{\alpha}\sigma\mu\alpha$): hence **הַיָּתִי** would seem to mean properly a *yawning gulf*; fig. *engulfing ruin, destruction, or calamity*. So (with various *nuances*) v.³⁰ 30¹³, Ps. 5¹⁰ 38¹³ 52^{4.9} (but rd. here הוֹנִי) 55¹² 57² 91³ 94²⁰, Pr. 17⁴ 19¹³.

יִשְׂאוּ sc. הַנְּשָׂאִים; as explained on 4¹⁹ = *are lifted up, laid*. [But $\text{\text{Ε}} \acute{\alpha}\rho\alpha\iota$ may point to a reading **יִשָּׂא** (to be construed according to G-K. 144d), which is, perhaps, metrically preferable.]

3. **כִּי עַתָּה**] “for then” (= in that case), as 3¹³ 13¹⁹, Nu. 22²⁹.

לִיעוֹ (*mil'el*)] This would come naturally only from **לָעוּ**, to *swallow up*, which yields no sense: **לָעוּ**, however, means to *speak rashly* (cf. *laghw'*, *rashness* in an oath, Qor. 2²²⁵, *rash*, or *empty word*, 52²³; 23³ = $\beta\alpha\tau\tau\omicron\lambda\omicron\gamma\iota\alpha$ in prayer), and this yields a suitable sense: though **לִיעוֹ** *might*, very exceptionally (Ew. 92e; G-K. 75m), come from **לָעָה**, it is better to change the place of the tone and read **לִיעוֹ**.

4. **עִמְדִי**] see, on the idiomatic use, on 9³⁵. Or perhaps (Du.) *with me* is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding around him, hence “with”: cf. $\text{\text{Ε}} \epsilon\nu \tau\acute{\omega} \sigma\acute{\omega}\mu\alpha\tau\acute{\iota} \mu\omicron\nu$. In any case, “*within me*” (EV.) is incorrect.

יַעֲרֹכֹנִי From עָרַךְ, *set in order, array* (sc. מַלְחָמָה), with מַלְחָמָה omitted, as Jg. 20^{30, 33}, 1 S. 4², and the sf. poetically in the accus. (for עָלַי or לְקָרָאתִי); G-K. 117x; Kō. iii. § 22. So יִסְדְּרוֹן לְקַבְלִי, *Y militant contra me*; the same reading is also presupposed by סִדְרָתִּי (1. סִדְרָתִּי). Ἐκενδοῦσίν με (I stimulant me) = ? יַעֲרֹכֹנִי (30^{3, 17†}), *gnaw me*; so Me. Sgf. Still the ellipse, with the accus. sf. נִי, is certainly harsh; and Di. (“possibly”), Wr. Bu. Ch. (*JQR* ix. 574), Be. Du. St. יַעֲרֹכֹנִי, *undo me*, may well be right. עָכַר (Jos. 6¹⁸ 7²⁵, Jg. 11³⁵, 1 K. 18^{17, 18} al.) is a strong word (Moore on Judg. *l.c.*), much more than “trouble” (EVV.), to *make turbid* (Arab. *‘akira, to be turbid*), fig. for *destroy the happiness of, undo*.

5. נָהַק 30⁷ † [also in Ar. and Jewish Aram.].

[גָּעַה] 1 S. 6¹² †; also in Aram.]

עָלַי Poet. for עָלַי: 15 times in Job, and about 25 times elsewhere (*Lex.* 752b).

בְּלִילֹו 24⁸, Is. 30²⁴ †. Syr. ܠܝܠܝ in the same sense (PS. 535).

6. תַּפֵּל *what is tasteless, insipid*: cf. on תַּפְּלָה, 1²⁷.

מִבְּלִי see on 4²⁰.

בְּרִיר חֲלָמוֹת [in the slime (1 S. 21¹⁴ of saliva) of purslain; *ܠܠܥܬܐ* (PS. 1284), *purslain*; called in Ar. *hamqā*, the *foolish* plant, “because exuding mucilage, so that it is likened to the *‘ahmaq* (idiot), whose saliva is flowing” (Lane, *Arab. Lex.* 646b; cf. Ges. *Thes.* 480). *ܠܠܥܬܐ* בִּיעָתָא וְחֲלָמוֹנָא *ܠܠܥܬܐ* בִּיעָתָא, *ברירא* וְחֲלָמוֹנָא. According to the Rabbis הַלְבֹן (or חֲלָבֹן) is the *white* of an egg, and הַלְמוֹן (or חֲלָמוֹן) the *yolk* (see Ges. *Thes.* 480; Levy, *s.v.* הַלְמוֹן); and so they explain חֲלָמוֹת as meaning the *yolk*, and בְּרִיר חֲלָמוֹת as the *slime of the yolk, i.e.* the *white* (hence EVV. “the white of an egg”). But this is very artificial and improbable. Ἐν ῥήμασιν κενοῖς = בְּרִבְרֵי חֲלָמוֹת, “in words of dreams”: so Klo., improbably. Ch. (*EB* iii. 3984) for the whole verse would read, cleverly but needlessly, הָאֶכֶל פָּתִי בְּעָלֵי מַלְחָא אִם אֶשְׁתָּה מֵרֶק חֲלָמוֹת, “shall I eat my morsel with leaves of mallow, or drink broth of purslain?”

7a. [לגנוע] [G-K. 66b;] Ἐ παύσασθαι, *i.e.* (Du.) לְרַנֵּעַ or לְרַנֵּעַ (G-K. 53g, 51l), which Du. adopts, placing the hemistich after 4^c.

7b. As the text stands, "They (*i.e.* such sufferings as these) are like sickness (*st. c.* of דָּוִי; Ps. 41⁴ עֲרִשׁ דָּוִי; cf. דִּי from דִּי) of my food"; *i.e.* they are loathsome to me as if my food were diseased. But הָמָה has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting וְהָמָה (from Wr. (cf. Ἐ βρώμουν, which points to the same consonants), and reading דִּי for כְּדִי: "It loathes the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. וְהָיִים is to *be foul*, Pa., in Syriac, to *make foul*; in Heb., c. 33²⁰ (see note), to *declare, treat as* (G-K. 52g), *find, foul* = to *loathe*. [McN. suggests חָפִי לְחָמִי] Ἐ has βρόμουν (rd. with 3 MSS βρώμουν) γὰρ ὁρῶ τὰ σῖτά μου ὥσπερ σέμμη λέοντος, whence Me. כְּרִיחַ יִצְחָל, and Be. (כְּרִיחַ לְבִיא), *like the odour of a lion*, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, *Hieroz.* i. 744). But the comparison cannot be said to be probable. Du., who (*v. supr.*) puts 7^a after 4^c, would read for כְּדִי חֲלָמֹן 7^b, which he supposes to be an Aram. gloss on הָלָמֹת 6^b, "that means now the yolk of an egg," which was made by the translators of Ἐ into כְּרִיחַ לְבִיא. Clever, but precarious and improbable.

8. [תבוא] So 13⁵ 14¹³. Ἐ ΣΤΥ ותבוא, as 19²³. On the construction of מִי יתן, *v. further*, G-K. 151b, d; *Lex.* 678b, f.

[ותקותי] Ἐ Hu. Me. Du. וְתִקְוֹתִי: *v. supr.*

9. [יֵאֵל] *be willing, consent*: *v.* Moore, *Judges*, p. 47; *Lex.* 384a.

[וידכאני] G-K. 120d.

[יתר] *i.e.* give his hand full play. Elsewhere of *loosening* the thongs of a yoke, Is. 58⁶, and *setting free* prisoners, Ps. 105²⁰ 146⁷.

10. [עור] 3 MSS טΥ Saad. read עֹר for עֹר (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. 119⁵⁰.

[נַחֲמָתִי] so Ps. 119⁵⁰, from נַחֲמָה (for נַחֲמָה: G-K. 22c;

ואעלסה, *I would exult* (cf. $\mathfrak{T}$, above), is not a too violent emendation of אסלדה to be reasonably adopted (so, as I afterwards discovered, Gr.).

בחיילה לא יחמל] 26 MSS, $\mathfrak{T}$, Be. ולא יחמל: so 16¹⁸ 27²², but after another vb. with the same subject. חילה (the prepositive *tifha* not marking the tone) may be either *mil'el*, and so = חיל by G-K. 90f, "in the anguish that spareth not" (Hi.; so Du., but reading the normal חיל), or *milra'*, a *fem.* form of חיל (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331c, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) that יחמל has always elsewhere a *personal* subject.

12. נחוש] an adj., only here. *Vid.* the next note.

13. האם תמנו לנע] Elsewhere only Nu. 17²⁸ האם תמנו לנע, *i.e.* apparently, "Shall we ever have finished dying?" (Dr. 19. 2; *Lex.* 50b). אם in a question is *Num?* and always expects the answer *No*: EVV. *Is it not* . . .? which the sense requires, is consequently an impossible rendering. The text must thus be at fault. $\mathfrak{S}$ אלא כן, $\mathfrak{Y}$ Ecce, non est . . ., which point to אכן הנה אין (Be.; Bu. alt.): Du., merely dividing the words differently אלא כן, *Behold* (Gn. 47²³, Ezk. 16⁴³ † common in Aram., as אה), of *nought* (Is. 41²⁴) *is my help within me*; but the rarity of אה in Heb. renders this uncertain. Gr., very plausibly, for האם: נחוש: גם, נחושה (נחושה being a *subst.*, 28² al., and G-K. 141d). Hi. Bu. (text) take אם as *if*, assuming an aposiopesis: "Am (I to wait), if . . .?" *i.e.* "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

עזרתה] Be. Bu. עזרתה (Ps. 44²⁷; G-K. 90g).

תושיה] *Vid.* on 5¹². $\mathfrak{E}$ σωτηρία, $\mathfrak{S}$ פסוּלָה; but, though חשונה would be suitable, it is doubtful if these renderings presuppose it (*v.* p. 31).

14. Hard and uncertain. מם † adj. from מסם, of the same form as פם (Stade, § 193b, 3), lit. *one melting away*, *i.e.* failing, collapsing, despairing; cf. the $\sqrt{\hspace{-.1em}}$ in Nif. גָּמַס, often of the heart, to *give way*, *lose courage*: perhaps indeed (Bu.) לָגַמַס should be read. $\mathfrak{M}$ would naturally mean: "Kindness belongeth (is

due) to him that is in despair, and that forsaketh the fear of the Almighty" (יְעוֹב . . . continuing לָפָס; cf. Is. 5²³ 46⁶ etc.: G-K. 116x; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what פֶּא expresses, as Bu. virtually admits, when he says that נָם (for כִּי, or וְהוּא, for ! would be more distinct: and *else might he* (RVm.) gives ! an impossible sense. שֶׁ for לָפָס have יָחַל, Qui tollit (= טָנַע; Be. הָפִיט, *He that removeth* (טִישׁ, trans., as Zec. 3⁹),—palæographically easier, but not expressing the right idea), and יִרְאָה for וִירְאָה (ט also has דָּמַנַע for לָמַס), i.e. "He that withholdeth kindness from his friend, forsaketh the fear of the Almighty"; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand חָסַד in its Aram. sense of *shame, reproach* (Lv. 20¹⁷, Pr. 14³⁴ †; חָסַד Pr. 25¹⁰ †): "If reproach come to one in despair from his friend, he will forsake the fear of the Almighty": but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152-155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: "Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty." This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to פֶּא, acquiesce in the reading of שֶׁ.

15. כְּאִפְּיָם נֶחֱלִים יַעֲבֵרוּ] Du. כאִפְּיָם, omitting נֶחֱלִים as an error due to נָחַל in *, and as not in ט. But ט has (after בְּנוֹ) ὥσπερ χεῖμαρρους ἐκλείπων (כָּפַס for כְּאִפְּיָם, Be.; Is. 29²⁰ ט), ἢ ὥσπερ κύμα ('A S κύματα = כְּנִלִּים, Be.) παρήλθόν με, and found therefore letters representing נֶחֱלִים. Bu. conj. כְּאִפְּיָם מִים (Ps. 42², Jl. 1²⁰, Ca. 5¹²), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in פֶּא is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

יַעֲבֵרוּ] *pass away* (as 11¹⁶ 30¹⁵), Hr. De. Da. Hi. Bu.;

overflow (as Is. 8⁷), Di. Du.; the former is the better parallel to ^a.

16. [מני] poet. for מן: 19 times in Job and 13 times elsewhere (+ מני, Is. 30^{11, 11} †).

17. [בעת] *st. c.*, before the foll. rel. clause (G-K. 130^d, 155^l: cf. Dt. 32³⁵).

[זרבו] Pu. from זרב, apparently a by-form of צרב, Ezk. 21³ † (צרב, Pr. 16²⁷ †; צרבת, Lv. 13^{23, 28} †): cf. ועק and עלץ and עלץ. RVm. *shrink* connects it with Syr. *وَضَّ*, to *press close, compress, compressit; coarctavit*, so some older scholars, as J. D. Mich., Eichhorn, Umbreit, Friedr. Delitzsch, *Prolegg.* 36 f., and in his transl. (1902) ("bedrängt").

[בְּחֹמוֹ] "when it is hot," as אור, "it becomes light," 1 S 29¹⁰; ולא יתם לוֹ, 1 K. 1¹ (G-K. 144^c, cf. *b*); but there is no other case of the "it" being represented by an explicit pron., and Bu. may be right in condemning it as a "Germanism," and in reading בָּחֵם וְנִרְעָנוּ (constr. as Gn. 31⁸, Ex. 1¹⁹, of reiteration in past or present time, and often of an occurrence in the future, as Gn. 3⁵, Ex. 16⁶; Dr. 123^β; G-K. 11200). Be. in v^a וְנִצְמָתוּ (Is. 35⁷ 49¹⁰ †) בָּעֵת שָׁרֵב.

[נצמיתו] the *Nif.*, as 23¹⁷ †. The verb is poet. for *bring to an end, cut off completely*, e.g. Ps. 18⁴¹ וּמִשְׁנֵי אֲצִמִיתֵם, 101^{5, 8}. Cf. צְמִיתוֹת, Lv. 25^{23, 30} †, of the *complete cutting off* (permanent alienation) of land.

18. [וּלְפָתוּ אֶרְחוֹת דֶּרֶכָם] לפת (Jg. 16²⁹ (to *wring round*), Ru. 3⁸ †) = Arab. *lafata*, to *twist* or *wring*, to *turn aside*, or *divert*, from anything (Lane, 2665); hence ~~the~~ the paths of their (the wadys') way *twist*, or *wind themselves about* (so De. Da. Hi. Bu.). Ew. Ol. Di. Sgf. Du. אֶרְחוֹת דֶּרֶכָם (or וּלְפָתוּ), *caravans* (אֶרְחָה, a *travelling company*, v.¹⁹ (rd. אֶרְחוֹת), Gn. 37²⁵, Is. 21¹³ †: the fem. by G-K. 1225) *twist aside, divert*, their course.

[ויעלו בתהו] for עלה in the sense of *go up and disappear*, cf. Ex. 16¹⁴ (of *dew*), Is. 5²⁴ וּפָרַחַם כֹּאֲבֵק יַעֲלֶה, Ps. 102²⁵ (Hif.) אֶל-תַּעֲלִי.

19. [אֶרְחוֹת] rd. אֶרְחוֹת; see on v.¹⁸.

[הליכות] elsewhere = *going(s)*: Ps. 68²⁵, Pr. 31²⁷, Nah. 2⁶, Hab. 3⁶ †.

לְקוּי לְמוֹ either *waited for them* (3⁹: so Di. Du. Bu.); or *waited fondly* (Ew. Schl. Hi. De. in note), לְ being the reflexive ל (as 12¹¹ etc.: *Lex.* 516a; G-K. 119s) indicating how they *satisfied themselves* with the hope, *fed themselves* upon it. Hi. “Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten.”

20. בַּטַּח] rd. בַּטְחוּ: there are many such cases of a ו being accidentally omitted, or added, by error: cf. on 1 S. 9⁴ 12⁵ 13¹⁹ 15¹⁶; G-K. 145u.

עֲדִיָּה] the fem. sf., if correct, will refer to נַחֲלִים construed collectively as a fem. (G-K. 135p, cf. 145k): but this is hardly natural; and prob. עֲדִיהֶם should be read.

21. כִּי עֲתָה הֵייתָם לוֹ is the Western reading; the Or. reading is לֹא with Qrê לוֹ (Baer, 37, 56): אֲבָל הָיִיתָם, Saad. follow Or.; אֲבָל express לֹא. (a) לוֹ can only be rendered “now are ye become *that*” (viz. a deceptive נַחֲל); but this is forced and improbable; Gr. expresses this sense better by the conjecture לְמוֹתָם לְמוֹ, *are ye like* (Is. 1⁹ al.) *unto them*? (b) לֹא is adopted by Schl. De. Hi. “now are ye become *nothing*”: cf. בָּלָה חֲשִׁיבִין (= בָּלָה), Dn. 4³² (where, however, it is better to construe “are as *men not accounted of*”: v. Bevan), and לֹאֵל, c. 24²⁵. But this meaning for לֹא is against all analogy: 1 K. 3²¹, Is. 15⁶, Jer. 5¹², Ezk. 21³². 18, Pr. 19⁷, cited by De., do not support it; nor does Kön. ii. 236f. succeed in showing it to be probable. And אֲבָל is not (as often quoted) הֵייתָם כֹּלָא (as though כֹּלָא were = “as *nothing*”), but אֲרוֹם כִּדָּה הֵייתָם כֹּלָא, “Ye are now become, as if you had not been” (cf. Ob. 16 והיו כלוא היו). This sense would be properly expressed by (c) לֹאֵן (cf. Is. 40¹⁷ נִגְדוּ בְּאֵן וְנִגְדוּ 23, הַנּוֹתָן רוֹנִים לֵאמֹן); so Bö. Di., though לֵאמֹן לֹאֵן would be more pointed. It is best (d), adopting לֵאמֹן from אֲבָל, and כִּי for כִּי from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. “So are ye now become *unto me*”: you are as useless to me now as the dried up wady is to those who expected refreshment from it.

תִּירָאוּ] Some MSS and edd., including even Baer (p. 37), תִּירָאוּ, *ye fear*—a scribal error (De.), producing an intolerable tautology with תִּירָאוּ.

חַתָּה] elsewhere we have חַת (41²⁵), חַתָּה (Gn. 35⁵), and חַתִּית (Ezk. †).

22. [הִכִּי] Is it that . . . ? כִּי adds force and distinctness to the question which follows: so 2 S. 9¹, Gn. 27³⁶ 29¹⁵ †. Cf. כִּי הֲלֹא כִּי, אָמַנְם כִּי, etc.: v. *Lex.* 472a.

[פָּחַכְם] as Pr. 5¹⁰. חִיל is more common in this application.

[שָׁחֲדוּ] G-K. 64a.

24. הָבֵן לְהִלֹּךְ אֶת הַמְּרֹאֶה, sq. ל, as Dn. 8¹⁶, הָבֵן; absol. Dn. 11³³, 2 Ch. 35³. Cf. on 5².

25. [נִמְרָצוּ] The √ מִרַץ occurs in Heb. only here, 16³ חָבַל נִמְרֵץ, קָלְלָה נִמְרָצָה 1 K. 2⁸, Mic. 2¹⁰ חָבַל נִמְרֵץ. So far as the letters go, it might be connected with either (1) מִרַץ, to *press with the fingers* (Freyt.), or (2) מִרַץ, to *be sick* (= Aram. מִרַץ, מִרַץ). From (1) no sense suitable here can be obtained. The sense *made sick* = *severe*, would suit 1 K. 2⁸, Mic. 2¹⁰ (cf. מִרַץ נִחָלָה, a stroke *made sick* = *severe*); but *severe* would be entirely out of place here. EVV. “forcible” (De. Bu. *eindringlich*) is derived from I.E. מִרַץ, Qi. (Book of Roots, s.v.) עֲנִינָם עֲנִין חֲזָק וְחֲזָקָה: the meaning *strong* (חֲזָקָה, חֲזָק) suits (superficially), 1 K. 2⁸ (AVm. “Heb. *strong*”), Mic. 2¹⁰, and therefore it suits this verse; “strong” words are, of course, “forcible” words (see another instance of the same Rabb. method of argument on 28¹⁸). But “strong” has no philol. basis; and De. explains “eindringlich” only by very questionable etym. combinations and assumptions. Ges. *Thes.* “*acria, i.e. valida victricia verba*”; but this rests on the assumption of Cocceius and Simonis that מִרַץ (properly *acer fuit*, and then *vehemens fuit*) is a metathesis of מִרַץ, to *be sour, acid*; Di.’s *gereizt* (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and “irritating” (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the √ מִרַץ. Recourse must therefore be had to emendation; and נִמְלָצוּ, “How *smooth* (pleasant) . . .” (Ps. 119¹⁰³), may be safely adopted (cf. בְּסִימִן). So, only attaching this sense to נִמְרָצוּ, Rashi, Schult. Ew. (a harder pronunciation for

(נמלצו), Hrzs. Schl.; but it is better to *read* נמלצו (so Gr. Du. Che.).

26. [להוכיח] G-K. 65f, 69v.

[לרוח] To obtain parallelism Be.^T suggests substituting for לרוח an inf. parallel to להוכיח in v.^{26a}—לִיפֹר or לִירֹחַ (cf. Pr. 19⁷) rather than לְרִיחַ (= להריח). McN. suggests לריב (followed by acc. of obj. as in 10², Is. 27⁸).]

27a. [תפילו] הפיל for הִפִּיל has the support of 1 S. 14⁴²; but Ἐ ἐπιπίπτετε, Ὑ irruitis, Saad.; and so Bi. Be. Du. תפלו, “Will ye even *fall upon* the fatherless?” Bi. Gr. Du. would further read על חם (or עלִי חם) for על יחום, “Will ye even fall upon the *blameless one* (i.e. myself: 1¹)?” but על יחום implies the more caustic reproach.

27b. [תכרו על] כרה is to *buy* (Dt. 2⁶, Hos. 3²); to *buy over* may be thought a singular expression for *make a bargain over, make merchandise of*; but it is supported by 40³⁰ יכרו עליו חֲבָרִים יחצוהו בין כנענים. Ἐ ἐνᾶλλεσθε, whence Me. Bi.² Be., following Schult., חֲבָרִי from פָּרַר = Arab. *karra*, of a warrior, to *turn back* against (على), of a horse or horseman, to *wheel about, and return* to the fight, of night or day, to *return* (Lane, 2600c), in Pilp. 2 S. 6^{14. 16} to *turn about repeatedly, dance* (of David); i.e. “and will you *rush* (better, *turn round*) upon your friend?” But חֲבָרִי is very precarious, and in view of 40³⁰ there is no sufficient reason for deserting מ. Besides, both תפלו and חֲבָרִי seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not “fallen upon” Job with the violence which these expressions would imply.

28. [הואילו פנו] ἀσυνδέτως: G-K. 120g. In v.⁹ with ו: G-K. 120d.

29. [ושבי, Kt.] rd., of course, with Qrê שְׁבוּ.

30. [בלשוני] either *in* my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or *on* my tongue (Ps. 139⁴), referring directly to the words spoken. For הוֹחַ § expresses אֱמֶת, *truth*.

CHAPTER VII.

1. $\text{עַל} \text{ } Qrê$ עַלִּי , in better agreement with the usage of Job before a tone-syll., as $6^5 8^9 9^{26} 15^{27} 20^4$ al. (Bu.).

2. כַּעֲבָד Hi. De. Bu. : *as* (those of) *a servant*, etc., carrying on כִּימִי שֶׁכִּיר , and with a full stop at the end of 2^2 . This is possible (Ps. 18^{34}); but כַּעֲבָד forms an awkward continuation of כִּימִי שֶׁכִּיר .

יִקְרָה, יִשְׁאָף rel. clauses, defining the *tertium comparationis* (Dr. 34; *Lex.* 454a). For שָׁאָף , lit. *pant*, see on 5^5 .

פָּעֵל פַּעֲלָה , *wages*, as Jer. 22^{13} ; פַּעֲלָה is more usual, Lv. 19^{13} , Is. $40^{10} 49^4$ al.

3. לִי *for myself*, marking the completeness of the possession. There is prob. no exact parallel; but cf. *Lex.* 516a.

מָנָה in *Pi.* is in Heb. only poet. or late (Ps. 61^8 , Jon. $2^1 4^6 7^8$, 1 Ch. 9^{29} , Dn. $1^5 10^{10} 11^1$ †): it is common in Aram. (Dn. $2^{24} 4^9 3^{12}$, Ezr. 7^{25} ; and often in Tgg. and Syr.). In מָנָה the implicit subj. is הַמַּמְנִים ; see on 4^{19} . This use of the indefinite 3rd pl. to express what we should denote by the passive ("nights of misery *are appointed* unto me") occurs elsewhere in Heb. (G-K. 144f, g), but it is particularly frequent in Aramaic and NH.: e.g. Dn. 4^{13} $\text{לִבְבָהּ מִן אֲנִישָׁא יִשְׁנֹן}$, $22^{23} 29^{20}$, in the ptc. $3^4 4^{22} 23$ $\text{אֲמָרִין נְבוֹכַדְנֶצַּר}$ לָהּ , 2^9 etc. (Kautzsch, *Gramm. des Bibl. Aram.* § 76e, 96c); *Pirkê Abhoth*, $2^{16} 3^5 4^4$ $\text{(כל הַמַּחֲלִיל שֵׁם שָׁמַיִם בְּפִתְחֵי נִפְרָעִין מִמֶּנּוּ בְּנִלִי)}$: cf. in NT. Mt. 7^{16} , Mk. 10^{13} , Lk. 12^{20} $\text{ταύτην τὴν νύκτα ἐν ᾗ ψυχὴ σου ἀπαιτοῦσιν αὐτὸ σοῦ}$, 14^{36} , Jn. $15^6 20^2$.

4. For the type of hypothetical see Dr. 138i, a, G-K. 112gg; and cf. v. 13^1 . $10^{14} 21^6$, Gn. 43^9 . וְאִמְרָתִי (with וְ consec.) introduces the apodosis in a freq. sense. וְאִמְרָתִי for וְאִמְרָתִי , on account of the *rebhi'a*: Dr. 104 (cf. Ps. 28^1). וְשִׁבְעָתִי should be וְשִׁבְעָתִי (*ib.* 110. 2, *Obs.*).

[מִדָּר] for the 7 see G-K. 52^l. The verb in Heb. means to *measure* (Ps. 60⁸ al.); Arab. *madda* is to *extend, stretch out, prolong* (Lane, 2695 f.): cf. הִתְמַדֵּד, 1 K. 17²¹, and מִדָּה, *extension, large size*, in אֲנִישֵׁי מִדָּה, Is. 45¹⁴ etc.; and מִדָּר, if correct, must have this sense here. [Moreover, מִדָּר requires עֶרֶב to bear the meaning of לַיְלָה, *night*, for which Pr. 7⁹ gives but a precarious support. In עֶרֶב receives its normal meaning, *evening*, or, strictly, the time of, or beginning with, (sun-)setting.] עֶרֶב has ἐὰν κοίμηθῶ, λέγω Πότε ἡμέρα; ὥς δ' ἂν ἀναστῶ, πάλιν Πότε ἐσπέρα; whence Du. ואם שכבתי ומתי יום ואקום: ואם קמתי: מתי ערב ושבעתי נדדים עדי נשף; “If I lie down, I say, ‘When (will it be) day, that I may arise?’ And if I arise (I say), ‘When (will it be) even?’” etc. נשף in מִדָּר, of the *morning* twilight, as 3⁹; in the emended text, of the *evening* twilight, as 24¹⁵. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to עֶרֶב and מִדָּר if מִדָּר be retained. Read מִדָּר for מִדָּר and render:

When I lie down, I say, When shall I arise?

And as often as evening (comes), I am sated with
tossings till (morning) twilight.

The rhythm is 4 : 4, an occasional though rare variant on the normal 3 : 3; see, e.g., 3⁸ 15²⁰.]

5. גִּישׁ] Qrê גִּישׁ †; in NH. a *lump* or *clod*, as נוֹשׁ עֶפֶר, *as a lump of dust*, see *NHWB*.).

[רָבַע] to *become hard*, as in Eth. (Di. *Lex.* 317), e.g. for קָפָא, Ex. 15⁸, Jb. 10¹⁰, and the ptc. *regu'* = τετυρωμένος, Ps. 67¹⁶; παγείας, Wisd. 7².

[וַיִּמָּאֵס] a “metaplastic” form of מָאָס, or, better, a mispointed וַיִּמָּאֵס, for וַיִּמָּאֵס (G-K. 23g), in pause for וַיִּמָּאֵס, from מָאָס, to *liquefy, melt* (Ex. 16²¹, Ps. 68³ al.). So Ps 58⁸ וַיִּמָּאֵס (rd. מָאָס). § here מָאָס, אִתְמַסֵּי.

6. אֶרֶג] a *weaving apparatus*, in Jg. 16¹⁴ the *loom*, here the part of the apparatus which moves to and fro, the *shuttle*. מֶאָרַג might have been expected (cf. Bu.); but קָלַע, *sling*, is a word of the same form denoting the instrument.

7. תִּשׁוּבָה לְרֹאשׁוֹ G-K. 114n n.: cf. Dt. 30⁹, 1 K. 13¹⁷.

8. [תשורני] שור 10 times in Job, Nu. 23⁹ 24¹⁷, Jer. 5²⁶, Ca. 4⁸, Hos. 13⁷ 14⁹ †; and in שוררים, (insidious) *eyers*, in the Psalms.

9. [The form of sentence (without נאשר in 9^a) is rare: cf. *Lex.* 486b, 2d.]

[וילד] G-K. 29q, 69p.

11. [אשיח] The primary idea of שיח is to *muse* or *talk* (Ps. 77⁷ (6). 13 (12) 104³⁴ 119²³. 27. 43 105², Pr. 6²²; and so שיחה is *musings*, Ps. 119⁹⁷. 99: cf. Jb. 15⁴); but both these words and the subst. שיח often express the idea of *plaintive* musing or talking, *complain*, *complaint*, as 1 S. 1¹⁶, and esp. in Job and the Pss., as here, v. 13 9²⁷ 10¹ 21⁴ 23², Ps. 55³ (2). 18 (17) 64² (1) 77⁴ (3) 142³ (2).

13. [ישא בשיחי] to bear *in*, i.e. share in bearing (*Lex.* 88b; G-K. 119m).

14. [והתתני] see on v. 4.

[תבעתני] G-K. 6od.

15. [מעצמותי] rd. with Reiske, Me. Di. ("anmuthend"), Sgf. Bu. Du. al. מעצבותי: v. *supr.*

16. [מאסתי] Me. Sgf. Du. carry back into 15^b, rendering "Death I despise in comparison to (Du. because of) my pains." But מאס, to *reject* (e.g. Saul as king, 1 S. 15²³. 26), in so far as it means to "despise," is to despise so as to *reject*, not to despise while *accepting*. The ellipse of חיי (9²¹ חיי אמאס) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4 : 4 rhythm of which a few examples occur (see v. 4 n.). The "sechser" (2 : 2 : 2), left if מאסתי is transferred to v. 15, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived מאסתי from מסס (cf. on v. 5); but this is not possible: Bi. obtained the same sense legitimately by emending to מפסתי, *I melt* (waste) *away*: cf. *U desperavi*.

17-18. [ותפקדנו] must express a *fact*, not a contemplated possibility; hence it must either (as Dr. 39δ, 114β), if 17 be rendered (as EVV.) "that thou *shouldst* . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, 17 is to be rendered, "What is man, that thou *magnifest* him (as a fact) . . ., and visitest,"

etc. The rend. of EVV., if exact, would require וַיִּפְקְדֵהוּ for וַיַּחְפְּקֵהוּ (or וַיִּבְכְּרֵהוּ תַּפְקֵרֵנוּ); see Gn. 37²⁶. So Ps. 50¹⁶ is not "What is it to thee to declare my statutes, and that thou (AV.) *shouldst take* (וַיִּחַשֵּׂא) my covenant upon my mouth?" but, "And that thou (RV.) *hast taken* my covenant upon thy mouth?" (On cases of . . . כִּי see *Lex.* כִּי, 1 f.).

19. כַּמָּה] See *Lex.* 553^b (4 c). Here = *how long?* as Ps. 35¹⁷. There is no reason to correct to עַד מָה, or proof that GSV read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G-K. 159^h; and cf. 4² 21.

לְמָה] so (*mil'el*) only here (*Lex.* 554^a).

וְנֹאדִיָּה] *so that* . . . this is an accommodation to English idiom: we cannot, after a word like *why*, change the person, as Heb. can, and say, "Why hast thou . . ., and I am," etc.? Cf. similar cases in Gn. 31²⁷, Jer. 20¹⁷.

עָלַי] G and 2 MSS have עָלַי, *upon thee*; and this, according to the Jews, was the original reading, H being one of the 18 *tikkunê sopherim*, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, *Introd. to Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.; or, more briefly, Dr. on 2 S. 20¹). It is preferred by Me. De. Gr. Sgf. Bi. Buhl, Be. Du. But, as Bu. remarks, *upon thee* would form an anticlimax on the preceding line, whereas *upon myself* follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "butt" for מִשָּׂא ("burden"); and Be. by altering מִשָּׂא into מִטָּה, "butt" (16¹²).

21. תִּשָּׂא] G expresses תִּשָּׂא (תִּשָּׂה), *forget* (11⁶); so Me. Wr אִשָּׁב. G Klo. אִשָּׁב.

CHAPTER VIII.

2. [אָן] 1 S. 10⁴, 2 K. 5²⁵ Kt. : usually אָנָה.

[מַלֵּל] (Aram.) the verb cognate with מַלֵּךְ (4⁴ n.).

[ררחו] masc. as 4¹⁵ (n.).]

[כַּבִּיר] only in Jb. (15¹⁰ 31²⁵ 34^{17.24} 36⁵) and Is. (16¹⁴ 17¹² 28²) †; cf. the vb. הכביר, Jb. 35¹⁶ 36³¹ †, Arab. *kabîr*, Syr. ܕܒܝܪ (rare): the vb. is Arab. Eth. and Syr.

3. [יַעֲוֶה] properly to *make crooked*: see Qoh. 7¹³. The repetition of the same word is emphatic; but ע in ^a ἀδικήσει [never = עוֹת; but cf. Am. 8⁵, where לעוֹת = ποιῆσαι . . . ἄδικον], in ^b παραξει [= עוֹת in 19⁶ 34¹²: cf. also 34¹⁰, La. 3⁵⁹]: and so Be. יַעֲוֶה (cf. 33²⁷ הַעֲוִיתִי יֶעֱשֶׂה or יַעֲשֶׂה (Mic. 3⁹) in either ^a or ^b; Du. in ^b יַעֲוֶה (La. 3⁹). [In view of ע, the repetition here in ע is improbable: cf. G. B. Gray, *Forms of Hebrew Poetry*, 254, n. 3, 295 f.]

4. [וַיִּשְׁלַחם] *sent them away, let them go* = give over, as Ps. 81¹³. The introd. of the apod. by ו [cf. ע ἀπέστειλεν] is unusual; but cf. 1 S. 15²³ (after יען), Ps. 59¹⁶, c. 36⁹ (Dr. 127γ). Du., reading in ⁵ with ע אַתָּה for אַם אַתָּה, escapes this difficulty: "If thy sons have sinned against thee, *and* he have delivered them into the hand of their transgression, then (1 K. 8^{32. 34. 36. 39}; Dr. 124) do thou seek," etc.

5. [תִּשְׁחַר אֵל אֵל] elsewhere sq. accus.: אֵל שֹׁחַר may be said on the analogy of רָשָׁע אֵל, 5⁸ al. (Be.).

6. [וַיִּזֶּךְ] 11⁴ 16¹⁷ 33⁹, Pr. 16² 20¹¹ 21⁸: of *pure* oil, Ex. 27²⁰ = Lv. 24²; of *pure* frankincense, Ex. 30³⁴, Lv. 24⁷ †. Cf. וַיִּזֶּךְ, 15¹⁵ 25⁵; וַיִּזֶּךְ, 15¹⁴ 25⁴.

[כִּי עַתָּה] *indeed then* (Dr. 144; *Lex.* 472b; G-K. 159ee); cf. Gn. 31⁴² 43¹⁰.

כִּי עֵתָה יַעֲיֹר עֲלֶיךָ [δεήσεως ἐπακούσεται σου, *i.e.* (Bi. Be.) יַעֲנֶה תַּפְלֹחַךְ, or Be. (alt.): יַעֲתֶרְלֶךָ (Gn. 25²¹).

עֲלֶיךָ] *on thy behalf*: *Lex.* 754*a* (c).—In order to reduce the triplet to a couplet, Bi.² Be.^T excise v.^{6a}, and Me. Sgf. Du. Be.^K v.^{6b} [absent from one MS ^{Ken.}], as a gloss.

נְיֹת צִדְקָךְ for נְיֹה see on 5³. The *fem.* only here and Zeph. 2⁶ נְיֹת; rd. prob. each time נְיֹה. Cf. Jer. 31²³ נְיֹה צִדְקָךְ (of the future, ideal Jerusalem).

7. מִצַּעַר a *subst.*: G-K. 141*c*, *d*; Dr. 189. 2.

יִשְׁגָּה v.¹¹, Ps. 73¹² 92¹³ †; הִשְׁנִיא, 12²³ 36²⁴ †; שְׁנִיא (adj.), 36²⁶ 37²³ (as [in Aram. of] Dn. 2^{6.12} and oft.) †. As Aram. shows, שְׁנֵא (not שְׁנָה) is the correct orthography. The Aramaic equivalent of the Heb. רָכָה. The masc. after אַחֲרִיחֶךָ is irregular; and Ol. De. Bi. Du. יִשְׁנֶה, *shall make great*. This, however, injures the parallelism (Di. Bu.); and a good many cases of the irregularity occur—*e.g.* Ex. 12⁴⁹, Jg. 13⁵, and esp. Pr. 2¹⁰ 12²⁵ 29²⁵; G-K. 145*u*; Kō. iii. 345*d* (assimilation to וְהָיָה, Kō. 251*i*; is not probable). Be. יִשְׁנֶה or, after Ἐ ἀμύθητα, שְׁנִיאָה; but, if a change is needed, תִּשְׁנֶה would be the natural one to make.

8. שְׂאֵל ל' 2 K. 8⁶.

רִישׁוֹן cf. G-K. 23*e*.

בִּוְיָן *sc.* לְבָךְ: cf. שָׁם לְבֹ, שָׁם לְבֹי, and שָׁם with ellipse of לְב, 4²⁰ al. (see note). בֹּוֹן, however, never occurs, though, as בֹּוֹן means to *fix* (a throne, a land, the moon, a city, a bowstring), there seems no reason why it should not occur; and הִבֵּן לְב, to *direct, apply* the heart, though frequent, never occurs without לְב (Jg. 12⁶ is dub.: see Moore). Hence it is quite possible that בִּוְיָן (Dt. 32¹⁰ †) should be read (Ol. Sgf. Di. Du.): Bu.'s objection that only בִּין and הַתְּבוּן occur elsewhere in Job is hardly decisive against it.

חֲקָר concrete, *what has been sought out*: cf. 11⁷.

אֲבוֹתָם *their fathers*, viz. those belonging to the successive generations implied in דֹּר (Di.). But ἘΥ, Lag. Sgf. Du. Be. אֲבוֹת *the fathers*, parallel to דֹּר רִישׁוֹן. But (Bu.), if a change is thought necessary, אֲבוֹתֵינוּ would be better than אֲבוֹתָם.

9. תַּמּוּל constr. as שְׁלוֹם, 5²⁴; וְאַתָּה מָרוֹם, Ps. 92⁹, Dn. 9²³

(Dr. 189. 2; G-K. 141c, d). Ol. Lag. Sgf. Du. St. מִחְמֹל (but מִחְמֹל is no evidence of this reading, the מן being in Aram. necessary for the sense, just as “of yesterday” is in English).

10. [יֹאמְרוּ לךְ] rd. with 14 MSS (אֲסִי). The words are, however, rather flat after יוֹרוֹךְ: hence Di. supposes them to be a gloss; and Be., after אֲ, would read לְיֹנִידוֹ (cf. 11⁶).

11. נָאָה, in Heb. only 10¹⁶, Ex. 15^{1. 21} (כִּי נָאָה נָאָה), Ezk. 47⁵ † (of waters rising); נָאָה, Ps. 46⁴ of the *rising* of the sea; נָאָה of a *rising mass*, or *column*, of smoke, Is. 9¹⁷; of the *swelling* of the sea, Ps. 89¹⁰; cf. נָאָה נָלִיךְ, Jb. 38¹¹; but the derivv. have usually the collat. idea of *majesty*, or *pride*: in Aram. also אֲתִנְאִי, אֲתִנְאִי, is to *show oneself exalted*, or *proud*. Hence the word is more than merely “grow up” (EVV.), it is to *rise up loftily* or *proudly*.

בלֹא Lex. 520a.

[יִשְׁגָּה] Bi. Be. אִם יִשְׁגָּה, perhaps rightly [cf. אֲסִי].

אֲחֹה as if from *ahw*, like שָׁחַו from *shw* (G-K. 93x).

[בְּלִי מִים] Dr. 164. So לְבוֹשׁ, 24¹⁰; אֵין כֶּסֶף, Is. 47¹.

12. [עוֹדְנוּ בָּאֲבוֹ . . . וְלִפְנֵי רַגְלֵי] constr. as 18. 19 (Dr. 169). Nu. 11³³ is an exact parallel: הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם טָרֵם יִכְרַת *וְאֵף* חָרָה בָּהֶם (cf. Ps. 78^{30. 31}).

[לֹא יִקְטַף] a circ. clause: Dr. 34 *end*, 162; G-K. 156f; cf. Lv. 1¹⁷, Ps. 26¹. The emendation (Be.) יִקְטַף בְּאֲבָלֵי is unnecessary: אֲבָל, *greenness*, is also a word not known to Hebrew.

13a. Cf. Pr. 1¹⁹ כֹּל בִּצְעַת בָּצַע; but there also אֲחֵרִית yields a better sense. With אֲחֵרִית *εἰς ἄχρατα*, cf. Sir. 2³ ἐπὶ ἑσχάτων σου, obviously = באַחֲרִיתָךְ. אַחֲרִית may denote either the latter part (v.⁷), or the actual close, of life, according to the context.

14. [יִקְוֶה] if correct, from *קַטַּט = Ar. *kaṭṭa*, to *cut across* (e.g. a strap or a thong) so as to *sever* (Lane, 2539): in this case, however, we should vocalize יִקְטֵם. The parallel בֵּית עֲכָבִישׁ suggests, however, a noun here, rather than a vb.; and Saad. has for חַבֵּל הַשֶּׁמֶשׁ, *sun-cords*, i.e. *gossamer* (cf. Germ. *Sommerfäden*, summer-threads = *gossamer*): hence Be. Du.

קורים, *threads*, Is. 59⁵ קורי עכביש יארגו ⁶, קורי עכביש ⁶, קורי עכביש ⁶, קורי עכביש ⁶, קורי עכביש ⁶. Is. 59^{5.6} do not indeed show that קורים, standing alone (without “of a spider”), would denote specifically a *spider’s* threads: still, even if it did not do this, the following בית עכביש might suffice to suggest that meaning here. Be. (alt.) קרים, or קרים, is a needless Aramaism (Is. 59⁵ קין ⁶, קין [all in Levy]; cf. קוואה, a *spinner* or *weaver*, *Shabb.* 113a; קוואה ⁶ (Jb. 7⁶ for קוואה), “a thrum of *threads*,” PS. 650, cf. 3510),—unless, indeed, קורים are to be read in Is. 59^{5.6} for קורי, קוריהם, קורי having no Heb. etymology, and not a satisfactory Arabic one, for *kawr* is not a “thread,” but (Freyt.) *new cotton*, a *cord* or *rope of new cotton*. Bu.’s retranslation of the Germ. “Sommerfäden” into קרי קים (קים, Aram. for קין), to take the place of קים, is ingenious, but venturesome and precarious.

15. [יקום] *maintain itself, endure*: syn. of עמד, as Jos. 7¹², לקום לפני אויביהם ¹³, לא יכלו ¹⁴, I S. 13¹⁴ לקום ¹⁵, c. 15²⁹, ולא יקום חילו.

16. קטב ²⁴†; the √ is common in Aram.: e.g. קטב = קטב, Ps. 32⁴; קטב = קטב (opp. יבש), Nu. 6⁸; קטב = קטב, Lk. 23³¹ (PS. 3894).

[גנה] the garden in which the קטב is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly קטב, “over the *roofs*,” is right (Bu.).

17. גל ³¹ a *heap* of stones (Gn. 31⁴⁶, Jos. 7²⁸ al.). [Me. Che. (*Exp.*, June 1897, p. 409) give גל the sense of *spring* (against which see next n.), and emending בית אבנים in the next line to בית אבנים, render,

His roots twine themselves together about a fountain,

He looks with delight on a luxuriance of fresh growths.]

[ובית אבנים יחזה] “and he *seeth* the house (place) of stones” cannot be right; and many endeavours [mostly by emending יחזה, but see also last n.] have been made to obtain a better sense. (a) ἡσεται = יחיה (so Sgf. Gr. Du.), “Its (His) roots are twined about the spring (Ct. 4¹²); In the house of stones it (he) liveth,” i.e. (Du.) it is planted in the most

favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But גל, *spring* (cf. on 5⁵), is very uncertain (in Ct. 4^{12b} † גל נעול should most probably be read, as in 4^{12a}); nor can the sense obtained be said to be exactly satisfactory. (b) The Arab. *ħazza* is to *cut, notch, incise* (hence, no doubt, חֲזִי, a *jagged or forked lightning-flash*); hence Bö. Matt. Ew. Vo. Di. (supposing חזה to have the same meaning, and taking בית in the sense of *between*, as in Pr. 8², Ezk. 41⁹, and the Syr. ܚܙܐ; but it is better simply to read ܥܝܢ, with Wr. Gr. Sgf. Be.) render, “And *cuts, pierces, between* the stones”—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, בית in its usual sense, and supposing “house (or place) of stones” to denote a *bed, or layer*, of stones, “And pierces the place of stones.” But the sense *divide, cut, pierce* for חזה has no support in Heb.; and it is better in this case (Bu.) to have recourse to the √ *ħazza*, חָזָה, and to read יִחְזְזֵהוּ (‘*יחזז* being a *casus pendens*), or יִחְזֵהוּ. (c) Bi. יִחְזְזֵהוּ, Bu. יִחְזֵהוּ (from אחז: cf. וַיִּחְזְזֵהוּ for וַיִּחְזְזֵהוּ, 2 S. 20⁹; G-K. 68h), “*takes hold of* the place of stones,” finding a firm support there. (d) Be. יִחְזְזֵהוּ (from חָזַר, common in Aram. and NH. in the sense of *go round*, e.g. Ps. 26⁶ חָזַר for סָבַב: cf. חֲזֵר and חֲזֵר as the names of two spreading plants, Löw, *Aram. Pflanzennamen*, p. 156), “And they go about between the stones.” If we were *sure* that חז was in use in Heb., יִחְזֵהוּ would be the best emendation: in view of this uncertainty, יִחְזְזֵהוּ, the next best suggestion, may be right. There is no occasion to have recourse to the Aram. חֲזֵר.

18. וַיִּכְחֹשׁ בוֹ with the tone thrown back, in spite of the dag. f. implic. in ח, and with a consequent ־ֿ for ־ֿֿ, on account of the following tone-syll. בוֹ (G-K. 29g: cf. לִצְחָק בְּנוֹ, Gn. 39^{14, 17}). The waw consec. in the apod., Dr. 138i, β.

19. [הֵן] Be. הֵן, needlessly (the הוּא, in this case, as Dr. 200, 201. 1, 3; but there is no example after הֵן). Whether this הֵן is presupposed (Be.) by ἡ τοιαύτη is doubtful: ἡ for ^{18b} has οὐχ ἑώρακας τοιαῦτα, which (cf. Du.) seems to express لَا רִאִיתָ

כָּהֵן = כֹּהֵן¹⁹ לֹא רִאִיתָ הָיָה = כֹּהֵן, differently divided, so that, if this expl. of $\mathfrak{C}$ is correct, *τοιαῦτα* will presuppose הָיָה, and ¹⁹ *τοιαύτη* will correspond to הָיָה.

[משׁוּשׁ דָּרְכּוֹ] $\mathfrak{C}$ καταστροφή ἀσεβοῦς—ἀσ. being a paraphrase of the suff., and *κατ.* representing מְשׁוּשׁ דָּרְכּוֹ; and those who think that the reference must be to the abrupt *close* of the godless man's prosperity, seek to emend on the basis of this. Thus Me. for מְשׁוּשׁ proposed מְשׁוּבָה; but מְשׁוּבָה is not "Wendung" in a general sense, but specifically "turning back," *apostasy*. Be. מָסוּס (Is. 10¹⁸); but "melting away" is a questionable fig. to apply to a "way." Καταστροφή recurs 15²¹ (= שׁוּדָר), 21¹⁷ (= אִיד), 27⁷ ὥσπερ ἡ κατ. τῶν ἀσεβῶν, paraphr. for כִּרְשָׁע: cf. Pr. 1^{18b} (not in $\mathfrak{M}$) ἡ δὲ κατ. ἀνδρῶν παρανόμων κακή: it might, therefore, express שׁוּד, or even, perhaps (Sgf.), מְשָׁאָה (only in מְשָׁאָה וּמְשָׁאָה, 30³ 38²⁷, Zeph. 1⁵, and in the pl. מְשָׁאוֹת, Ps. 73¹⁸ 74³ †), which resembles מְשׁוּשׁ more than שׁוּד does; and, as שׁוּד רָשָׁעִים and שׁוּד רָשָׁעִים are both said (Pr. 21⁷ 3²⁵), שׁוּד דָּרְכּוֹ, or מְשָׁאָה דָּרְכּוֹ, might perhaps have been said likewise. But if the view taken above be correct, no change in the text is necessary.

[יִצְמָחוּ] if correct, an extreme case of a sing. noun construed in a coll. sense as a pl. (G-K. 145*d*; cf. Is. 16⁴ רָמָס, etc., c. 19¹⁹). But prob. יִצְמַח should be read; so $\mathfrak{C}$ (ἀναβλαστήσει ἄλλον [*A* ἄλλο]), 𐤀𐤓𐤏𐤍 𐤏𐤍 (so Walton and Lee; Urm. and Bar Bahl. 𐤏𐤍; but the Af. also is intrans., PS. 34¹⁵); $\mathfrak{U}$ express the plural.

21. [עַד] *till*: rd. עד with practically all moderns.

[יִמְלָה] for יִמְלֵא; G-K. 23*e*, 75*qq*: cf. יִמְלֵא, Ezk. 28¹⁶.

22. [אֵינְנוּ] *it is not*,—after the *casus pendens*, as Gn. 37³⁰ 42^{13, 36} 44^{26, 30} etc. A frequent elegance, much more forcible and expressive than וְאֵין אֵהָל רָשָׁעִים, for instance, would be: יוֹסֵף אֵינְנוּ וְשָׁמַעַן אֵין יוֹסֵף וְאֵין שָׁמַעַן would be to יוֹסֵף אֵינְנוּ!

CHAPTER IX.

4. [חכם לבב ואמין כח] a *casus pendens*, resumed by the sf. in אליו : cf. Ps. 107⁵ וְהָעָם הַזֶּה נִפְשָׁם בָּהֶם תִּחְעָטֵף, Is. 44²⁰ רָעָה אֶפְרַיִם לֵב הוֹתֵל הָפְחוּ.

[אמין כח] The √ אמן often with כח : v. 19, Nah. 2² אֲמִין כֹּחַ, Pr. 24⁵ וְאִישׁ דַּעַת מְאִמֵּן-כֹּחַ, Am. 2¹⁴ וְאֲמִין כֹּחוֹ, Is. 40²⁶ וְכָל מְאִמֵּי כֹחַ, Jb. 36¹⁹ מִלֵּב אֲנִים וְאֲמִין (אֲמִין) כֹּחַ (rd. אֲמִין).

For ^b, cf. Dr. 19; Dt. 5²³ וַיִּחַי . . . שָׁמַע; La. 3³⁷ וַתְּחִי אִמְרֵי; Sir. 2¹⁰.

5. [אשר] might = *quod* (Ex. 11⁷; Lex. 83a, 8β), “and they know not *that*,” etc. (Di. Del.); i.e. it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read ידע ואשר (cf. § ססבג); for a clause with ואשר and the pf. (cf. Dr. § 117) coupled with a participial clause, cf. Mic. 3^{2f.} 4⁶.]

6. [יתפלצון] the vb. only here: פִּלְצוֹת, *trembling, horror*, 21⁶ al.

7. [חרם] Jg. 14¹⁸ בָּמָרָם יָבֹא הַחֶרֶם (but rd. prob. הַחֲדָרָה : otherwise only in n. pr. חרם, Jg. 13³⁵; תַּמְנַת־חֶרֶם, 2⁹; מַעֲלֵה הַחֶרֶם, 8¹³, Is. 19¹⁸ (some MSS, but very dub., though no doubt the החרם contains an *allusion* to it) עִיר הַחֶרֶם (Σ πόλις ἡλίου, U civitas solis).

8-10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv. 4-7 and v. 11^{f.}, relates to the destructive, or (v. 11^{f.}) elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job's argument, and present frame of mind.

8. [בְּמִתִּי] so Is. 14¹⁴, Am. 4¹³; and in Qrê for בְּמוֹתִי (i.e.

בְּמוֹתֵי, Dt. 32¹³, Is. 58¹⁴, Mic. 1³,—each time (Bu.) before a tone-syll. in pause (יָם, עָב, אֶרֶץ). As בְּמוֹתֵי is the form which regularly occurs before suffixes, no doubt this—accented בְּמוֹתֵי (Bu.), with a toneless ult. between the two tone-syllables—should be always read: אֶפֶס בְּמוֹתֵי seems intended partly to secure a short vowel under מ, partly to get rid of the double plural (which, except in this word and מֵרָאשֵׁי, 1 S. 26¹² (text dub.), occurs only before suffixes, G–K. 87s), by *implying* that the abs. form is בְּמֹת (so Bu.) giving the word the form of a plur. from sg. בְּמֹת (with radical ת: cf. הִלָּחֹת from הִלָּחַת). Cf. Kō. ii. 172, 411 f., 436.

יָם 3 MSS עָב,—doubtless from Is. 14¹⁴.

[9. כְּסִיל וְכִימָה] Parallelism favours reading (ו)כִימָה (כְּסִיל (cf. $\mathfrak{C}\mathfrak{S}\mathfrak{U}$), or, transposing, וְכִימָה כְּסִיל (cf. the order in 38³¹, Am. 5⁸: here $\mathfrak{C}\mathfrak{S}$ read כִימָה immediately after עֲשֵׂה).]

11. הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה “Behold, he passeth by me (whenever it may be), and I see him not!” the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so 12¹⁴. 15 19⁷ 23⁸.

[אֶרְאֶה] $\mathfrak{S}\mathfrak{U}$ express אֶרְאֶה (though it does not follow that they *read* this); but with verbs such as שָׁמַע and רָאָה the sf. is often dispensed with. [Yet here אֶרְאֶה וַיַּחֲלֶף might be a wrong division (cf. Dr., *Samuel*², xxviii.) of what was intended to be read אֶרְאֶה וַיַּחֲלֶף.]

וַיַּחֲלֶף is a poet. syn. of עָבַר, esp. where swiftness or force is to be indicated: of a flood, Is. 8⁸; a tempest, 21¹; a breath, Jb. 4¹⁵: cf. also 11¹⁰ (of God), 9²⁶, Hab. 1¹¹. In prose, only 1 S. 10³ (where Ehrlich would read וַיַּחֲלֶף).

לֹא is the *nota accus.* (as 5²): with בֵּין, as 14²¹ 23⁸, Pr. 14¹⁵, Dt. 32³⁹, Ps. 73¹⁷ 139² (with הֵבִין, differently, c. 6²⁴).

12. הֵן יַחֲתֶף מִי יִשְׁיִבְנוּ here, unless וְיִי should be read, מִי definitely introduces the apod., and הֵן is more distinctly *if*; so 40²³ (unless יַחֲפֹז be read).

[יַחֲתֶף] Aram. $\mathfrak{A}\mathfrak{L}\mathfrak{P}$ is to *break in pieces*. Rd., with 3 MSS, יַחֲטֶף, *seize*, Jg. 21²¹, Ps. 10⁹† (as $\mathfrak{A}\mathfrak{L}\mathfrak{P}$, e.g. = συναρπάζειν, Acts 6¹²): add Pr. 23²⁸ [Sir. 50⁴], where for חֲתֶף

rd. חטף, — כְּחִטְף הַאֶרֶב (like a *seizer, robber*). Σ here ἀναπράσει. [Cf. the gloss in Sir. 15¹⁷ וַיִּשְׁתַּחֲוֶה בִיד חֹתֶפּוֹ.]

13. רהב] & κήτη τὰ ὑπ' οὐρανόν (cf. 26^{12b} τὸ κήτος = רהב).

15. אֲשֶׁר] = *I, who . . .* (*Lex.* 82a, 3): אֲשֶׁר is not omitted in $\mathfrak{G}$ (Be.^K Du.), but represented by γάρ].

אָנענ] S Hfm. Siegfried Gr. Be. Bu. אָנענ (112), unnecessarily.

לְמִשְׁפָּטִי] to my *opponent-at-law*: ptc. of the “conj. of attack” (Po‘el), G-K. 55*b*, c: cf. 1 S. 18⁹ עַיִן, *to be-eye*, Ps. 101⁵ לְשׁוֹן, *to be-tongue* (in slander). But Hi. Hfm. Bu. לְמִשְׁפָּטִי should supplicate *for my right* (to get justice). Θ (or rather Aq. or Θ) τοῦ κρίματος αὐτοῦ. The change is not necessary; but Di.’s objection that התחן is not construed with ל of the thing is hardly conclusive against it; for many similar words are so construed, as Gn. 41⁵⁶ לָחֶם . . . וַיַּצַּעַק, c. 15²³ נָדָר הוּא לָחֶם (Lex. 515*a*). Gr. ἵνα ἴδωμαι.

16. ע^{B} Be.^K Du. וְלֹא יַעֲנֵנִי , "If I called, he would *not* answer me; I cannot believe that he would hearken to my voice" [which is rhythmically easier]. But the change of וְלֹא יַעֲנֵנִי , if it once stood here, into וַיַּעֲנֵנִי is not a likely one; and if "and he answered me" is explained as is done above, the emendation is not necessary.

17. [אשר, *for, forasmuch as*: *Lex.* 83b.]

שַׁעַר] Nah. 1³ †; שַׁעַר, Is. 28²; שַׁעַר, 27²¹, Ps. 50³, Dn. 11⁴⁰ †. Elsewhere each word always with שַׁ (including Jb. 38¹ 40⁶ שַׁעַר).

יִשׁוּפְנִי would *bruise* (ἔκτεριψῃ; ܥܡܕܝܢ; ܘܥܢܬܪܬ, ܫܘܦ, as Gn. 3¹⁵, Ps. 139¹¹ † (but rd. here יִסְכְּנִי): cf. Aram. ܫܘܦ, ܫܦܦ, ܡܫܥ (Ps. 4099f), to *rub*, e.g. with a file, Ex. 32²⁰ ܫܘܦܝܬܐ ܝܬܝܗ ܘܝܫܦ ܥܪ ܕܗܘܐ ܕܦܝܬܐ, Dt. 9²¹ ܘܡܫܬ ܡܥܬܦܝܢܐ; fig. 4²⁰ to *crush* (the poor, etc.), ܬܬܦܫܐ Ps. 72⁴ (for ܕܦܫܐ), 89²⁴ (for ܘܕܦܫܐ) al. There is no need to take ܫܘܦ as = ܫܦܦ, to *pant* (after), *be eager* for, Ps. 56² ܒܝ ܫܦܦܝܢܐ ܐܢܫܐ, al. (Ew. Di. Bu. Du.): the objection that bruises cannot be multiplied (^b) upon one who is already “crushed” is hypercritical: ^b is not necessarily subsequent to ^a, but may well be parallel to it; and

יִשׁוּפִי is not, any more than the figures in 16⁹⁻¹⁴, to be understood with literal exactness. $\text{עֲדַר חוּטִי בִּינְתָא}$ curiously מְדַקֵּק עִמִּי who deals finely (exactly) with me even to a hair's breadth (*i.e.* בְּשֵׁעָרָה: cf. Levy, *ChWB*. 94a, 184b; *Yeb*. 121b, הִקְ"בָה מְדַקֵּק עִם הַצְדִּיקִים כְּחוֹט הַשֵּׁעָרָה).

[וְהִרְבָּה] with *warw* consec. after יִשׁוּפִי, as v.³¹, Am. 9^{3f}. (Dr. 113. 3).

18. [הָשֵׁב] irreg. for the *inf. c.*, Nu. 20²¹ 21²³, or, more usually (Gn. 20⁶ etc.), the *inf. c.* with לְ (G-K. 114m; Kō. iii. 414g: cf. *Lex*. 679d, g).

יִשְׁבִּיעֵנִי G-K. 60d.

[מִמְרִים] from מָרַר †, with d. f. dirimens (G-K. 20h); but rd. מְרִים (מן after שָׁבַע, as Ps. 104¹³ al.), or (3 MSS) בְּמִרִים (cf. La. 3¹⁵ בְּמִרִים הַשְׁבִּיעֵנִי).

19. [מִי יוֹעִירֵנִי וְהִנֵּה] as the text stands, "He saith" must be understood before each of these, and הִנֵּה must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). הִנֵּה, however, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in ^a, the implicit "He saith"; between "I" denoting Job in ¹⁸ and ²⁰, "I" in ¹⁹ cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. הִנֵּה (Jer. 18³, Kt.), or הִנֵּה = הִנֵּה (*Lex*. 243b), with יוֹעִירֵנִי (GK) in ^b. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if הִנֵּה were read for הִנֵּה, the sense would show that God was the speaker.

20. [אֶצְדֵּק] the pausal form, for אֶצְדֵּק, with the minor disj. *tifha*, like ^b אֲנִי, ^{21a} אֲנִי; Dr. 103.

[פִּי] Ol. Me. Wr. Hfm. Sgf. Be.^T (Be.^K with ?) פִּי; but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

יִשְׁקָשְׁנִי [תָּם אֲנִי וְיִשְׁקָשְׁנִי] "I am perfect, and he hath," etc. = "If I am perfect, he hath [= will have]," etc.: cf. 3^{25a} 23¹³, וְנִפְשִׁי, אֲנִי וְיִשְׁקָשְׁנִי, 29¹¹, Pr. 11² קִלְחַ וְיִבָּא קִלְחַ (Dr. 153; G-K. 159h, 3rd case).

[וְיִשְׁקָשְׁנִי] Hif. for וְיִשְׁקָשְׁנִי: G-K. 53n. Bu. Du. Be.^K יִשְׁקָשְׁנִי (or יִשְׁקָשְׁנִי), as the Hif. of שָׁקַח does not occur: Bu. Be. also וְיִשְׁקָשְׁנִי

(not וי); but this implies an improbable use of *waw* of the apodosis.

21-22. Du. reconstructs thus (the last cl. from 24^b): תם אני לא ארע נפשי אמאם חיי אחת היא: תם ורשע הוא מבלה אם לא [a succession of four-stressed lines!].

23. [מַסָּת] (a) *melting away, despair*, from √ מָסַס (cf. מָס, 6¹⁴, —if correct); so Ew. Di. De. (“perh.”), Bu. Du. (b) *trial*, from √ נָסָה, as מָסָה, Dt. 4³⁴ al., and in particular trial by calamity, like NT. *πειρασμός*: so Hi., Ges. De.—Ges. De. actually rendering “calamity” (hence RVm.). Gr. Che. לַמִּכָּת.

24. [בַּתְנָה] § Be.^K נִתְנָה.

[אם לא אפוי מי הוא] “If not, then, who is it?” cf. 24²⁵ ואם, Gen. 43¹¹ ואת עֵשָׂו, “If it is so, then, do this.” אַפּוֹ is an enclitic particle, always following the word, or words, to which it relates: see, further, *Lex.* 66a. Acc. to the Massorah (Baer, *Job*, p. 39), it is always written אַפּוֹ, except in Jb. 17¹⁵ 19^{6.23} 24²⁵. Baer and Ginsb. have אַפּוֹ here; but Kit. with Hahn and other edd. have אַפּוֹ. The סביר (see on 1 S. 12⁵; Ginsb. *Introd. to Hebrew Bible*, p. 187 ff.) אַפּוֹ has nothing to recommend it.

25. [לֹא רָאוּ] a circ. cl. (Gn. 44⁴): Dr. 162, 163; G-K. 156f.

26. [חִלְפוּ] see on v.¹¹.

[עַם] *with = like*, as 37¹⁸ 40¹⁵ (*Lex.* 768a).

[אַבָּה] Arab. 'abā' (coll.), *arundines* (Freyt.) = בָּלִי-נֶמֶס, Is. 18². [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. *Isis and Osiris*, c. 18; Pliny, *N.H.* vi. 24 (“papyraceae naves”); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. *Aeth.* x. 460. See, further, Erman, *Life in Ancient Egypt*, 479 ff.; the notes on the present passage in Schultens, Hi., *SBOT* on Is. 18², *E.Bi.* 4025 [4478] and s.v. Egypt, § 8, end. [אַבָּה was misunderstood by the ancient versions: ℣ renders (?) ἵχθυος ὁδοῦ; ℣ connects אַבָּה with אָב and renders אַבָּה הוא מענן, cf. ℣ “poma portantes”; Symm. σπεύδουσαι connects with אַבָּה, *to wish*; so Levi ben Gershom, אַבָּה הוא מענן, רצון, AVm. “ships of desire.” Many MSS of ℣ and § read אֵיבָה, enmity. The view that אַבָּה אֵיבָה are “boats of reeds” is recorded along with others in the mediæval (12th cent.)

Hebrew commentary on Job edited by W. A. Wright (1905): עם אניות אבה כאניות איבים ולסטין הנופלים פתאם על האדם ויש או' אבה נושאים אביב כי הם ממהרות לרץ שרוצים למכור בעורו באיבו וגם יש או' שאניות עשויות מנמא (cf. Is. 18²) כי בעוד הנמא לֹחַ יעשו הספינות. But the correct etymology and the modern acceptance of the explanation "ships of papyrus" are due to Hiller, *Hierophyticon* (1725), part 2, p. 202, and Schultens (1737).]

בנישרא דטאים למיכל 1⁸ ט 1⁸ to fly, as Hab. 1⁸ 1⁸ [י ירוש Is. 31⁵, Jb. 5⁷].

27. [אמרי rd. אמרי (so Kenn. 192). The inf. after אם is wholly against usage. The inf. might stand as the subj. of a sentence (2 S. 15²⁰, Jer. 9⁵); but hardly in Jg. 19⁹: Zeph. 3²⁰ is corrupt; in Ps. 23⁶ rd. וישבתי.

אבליגה [הבליג, to look cheerful, brighten up, 10²⁰, Ps. 39¹⁴; but in Am. 5⁹ † (if the text be correct) transitively, to cause to be bright, or flash forth. The proper names בלני, בלנה, may, perhaps, be from the same root; the noun מבליגית (Jer. 8¹⁸ †) is textually doubtful (cf. G). Mediæval Jewish philologists conjectured, wrongly as we now know, that בלג meant to recover strength, strengthen (hence the renderings in RV.; see Dr. on Am. 5⁹). The real meaning, which is strictly synonymous with the preceding phrase (אעזבה פני) here, is, as Schultens pointed out, clear from the Arabic: بلج means to have a clear space between the eyes, to have a cheerful countenance, to be cheerful; بلجة means *inter alia*, the light in the last part of the night, the light of dawn. Mohammed was said to be بلج الوجه, bright, or cheerful of countenance: see Lane, p. 245f.]

29. [ארשע "I am to be guilty," viz. in the judgment and estimate of another (Hi.): cf. 10¹⁵ 12⁴ 15²⁸ 17⁶ 19¹⁶ 34⁶, 1 S. 20⁵ ("ought to sit"), 28¹ ("that with me thou oughtest to go forth in battle"): Dr. 39a; G-K. 107n, end.

30. [במו, Kt.] so G; שטט express Qrê בְּמִי בְּמו is preferable: "snow-water," or melted snow, is not particularly suggestive of either whiteness or cleanness.

וְהוֹכֹחֲתִי the pf. with ! consec. carrying on אִם הִתְרַחֲצִיתִי, which means, "If I wash myself at any time," and is virtually

= אִם אֶתְרַחֵץ (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with $\dagger$ consec., as 11¹³ (notice וּפְרִשְׁתָּהּ), Gen. 43⁹ אִם לֹא הֵבִיאתִיו אֵלַיךְ וְהַעֲנֵתִי לַפְנֵיךְ, the tone being held back by the minor disj. accent (Dr. 104).

31. אָז introducing the apod. Very rare, except where the prot. has לוֹ or לֹלֵא, and only for the sake of emph. (as here, Is. 58¹⁴, Pr. 2⁵ †): see Dr. 136a, *Obs.* 2; *Lex.* 23a. In an ordinary conditional sentence, “then” in EVV. simply expresses $\dagger$ (as 8¹⁸).

בַּשָּׂחָה] that the “pit” is conceived as containing mud and water is evident from the context. Θ $\epsilon\nu$ $\rho\acute{\upsilon}\pi\omega$, whence Hfm. בַּסָּחָה, Be. Du. בַּסָּחָה or בַּסָּחָה. But there is no evidence that סוּחָה (Is. 5²⁵ †) or סָחִי (Lam. 3⁴⁵ †; cf. the vb. Ezk. 26⁴ † וְסָחִיתִי עֲפָרָה מִמֶּנָּה prop. something washed off or away; cf. Aram. סָחִי, ܣܚܝ , to wash oneself), offscourings, refuse (Θ סָחִיתָא, Zeph. 1⁷, for גְּלִילִים) denotes anything liquid, in which a person might be immersed.

שְׁלֹמֹת] Lag. “ מְשֻׁלָּמִים vel simile quicquam,” Du. שְׁלֹמִי , my friends (Ps. 7⁵); very needlessly,—“ein schlechter Einfall,” Bu.

32. לֹא אִישׁ וְגו'] “(it is) not a man like myself (that) I might answer him”: לֹא, as Gen. 29⁷ לֹא עַתָּה הָאֶסְפֶּה הַמִּקְנֶה, 2 K. 4²³ (*Lex.* 519a, b), אֶעֱנֶנּוּ and נִבְּאוּ are voluntatives, without $\dagger$ (Dr. 64, *Obs.*). So וַיֵּשֶׁת, v.³³ (cf. G-K. 1092).

33. לֹא] 13 MSS, Θ ($\epsilon\lambda\theta\epsilon$), Σ לֹא=לֹא, which, as לֹא יֵשׁ (for אֵין) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bu. (for יֵשׁ לֹא see 16⁴, Nu. 22²⁹). Hi. De. Di. Du. prefer לֹא, objecting to לֹא that, as ³² denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that ³⁴ does not continue the (supposed) wish of ³³ that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, “O that there *were*—there is some emph. in the יֵשׁ—an umpire between us!” would be in itself thoroughly in keeping with Job’s frame of mind; but it must be admitted that לֹא יֵשׁ (which might have been chosen for the assonance with לֹא אִישׁ in ³²) suits the present context better.

34. תִּבְעֵתַי] as 7¹⁴.

CHAPTER X.

1. [נִקְטָה] The $\sqrt{\text{ }}$ is קוּט, so the form ought to be נִקְטָה (cf. Ezk. 20⁴³ 36³¹ וַיִּקְטְחוּם); but vbs. ע"ו sometimes follow the analogy of vbs. ע"ע; hence וַיִּנְקְטוּ (G-K. 67*t*), Ezk. 6⁹ for וַיִּקְטְמוּ, and here (implicitly) נִקְטָה (G-K. 72*dd*), written נִקְטָה, with neglect of the duplication, like נִסְכָּה for נִסְכָּה, Ezk. 41⁷ (G-K. 69*dd*).

עליו [עליו] ἐπ' αὐτόν = עָלָיו, *against him* (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. [תריבני] with sf. in the acc., as Dt. 33⁸, Is. 27⁸ † (in Is. 49²⁵ את is the prep., as Pr. 25⁹ al.); G-K. 117*x*.

3. [יגיע כפיד] what thy hands have toiled to produce: cf. 'גיע כ', Gn. 31⁴² (|| עָנִי), Hag. 1¹¹ (the result of a farmer's labour), Ps. 128² † (so BDB.). The root meaning of יגע, *to toil, grow weary*, probably makes itself sufficiently felt in the phrase 'גיע כ' to give it a different nuance from מעשה ידיו, which suggests the skill, whereas 'גיע כ' suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, *e.g.*, in Hag. 2¹⁷ the result of work in the fields is מעשה ידיו, in 1¹¹ יגיע כ'. God's work is elsewhere and most naturally described as מעשה ידיו: יגיע כפיד used of God's work here is altogether exceptional and therefore particularly noticeable.]

6. [לעוני] ל', בקש, as Pr. 18¹ †, ל' being the *nota accus.*: cp. 5² n. ל' דרש, *to inquire about*, as 2 S. 11³: דרש (abs.), of a judicial inquiry, Dt. 13¹⁵ 17^{4. 9} 19¹⁸.

7a. [על] = *notwithstanding* (Lex. 754*b*), as 16¹⁷ 34⁶; and, before a rel. cl., Is. 53⁹.

7b. Be. ואין בידי מַעַל (1 S. 24¹²), Du. Be.^K: ואין בידי פִּשְׁעַ—
to improve the parallelism with ^a.

8. [יחד סביב ותבלעני] Ἐ μετὰ ταῦτα μεταβαλὼν με
ἔπαισας (S also כֶּסֶל; כֶּסֶל for יחד); whence Me. Wr.,
for יחד סביב, אַחֵר חֲשׁוֹב; De. Di. אַחֵר חֲשׁוֹב (“perhaps better”);
Bi. Bu. סִבֵּת; Be. סִבֵּת or שִׁכְּתָה; Du. Ho. (inf. abs.) אַחֵר סָבּוֹב:
הַסּוֹב seems the best.

10, 11. The actions described are depicted graphically by
the impff. (Dr. 27a). Notice the rhyme: 4 lines each ending
in -ēni.

11. [הַשְׁכַּנְנִי] didst *intertwine* me, EVV. *knit me together*:
Po'el from שָׁכַן (only here) = סָכַן, Ps. 139¹³ † אֲמִי חֲסִינִי בִנְטָן אֲמִי
(סָךְ, cf. once, La. 2⁶ שָׁךְ); סָכָה something *intertwined*, a
thicket, *booth*; NH. הִסִּךְ, to *weave*.

12. [חיים רג'] “life and kindness hast thou *done* (or *made*)
with me” (EVV. “granted” conceals the difficulty and peculi-
arity of the Heb.). עָם (or חסד ואמת) is a common
expression; and if the text is right, חיים must be joined with
חסד by zeugma. Di. compares 4¹⁰ שָׁחַל וְשָׁחַל וְשָׁחַל כְּפִירִים
שֶׁאֵנָה אֲרִיָּה וְקוֹל שָׁחַל וְשָׁחַל וְשָׁחַל כְּפִירִים (נחצו),
where the verb is obviously unsuitable to שֶׁאֵנָה.
Still the zeugma here is an extreme one; and Be.'s חָן for חיים
(cf. Est. 2¹⁷ וְחָסַד לִפְנֵי וְחָסַד לִפְנֵי) is clever and plausible. Ἐ has
ἔθου for עָשִׂית; whence Du. שָׁתַּ עָמְרִי (11¹⁷) חיים וְחָלָךְ, “Leben
und Lebenskraft hast du mir zugegeben”; but עָשִׂית עָם is not
to “grant to,” nor is there any evidence that חָלָךְ means
“Lebenskraft.”

14. [וּשְׁמַרְתִּנִּי] Sgf. om. ו as dittogr. from וְשָׁמְרִי; Be.^T (not
Be.^K) om. ו, as not read by ἘS. But (1) καί is not needed
by Greek idiom; so there is no evidence that Ἐ did not read
ו: in 7⁴ Ἐ has λέγω for וְאָמַרְתִּי, in 8¹⁸ ψεύσεται for וְכָחַשׁ, in
21⁶ ἐσπούδακα for וּנְבַחֲלִיתִי, in Ps. 89³³ ἐπισκέψομαι for וּפְקַדְתִּי,
in Gn. 18²⁶ ἀφήσω for וְנִשְׂאֲתִי, in 24⁸ καθαρὸς ἔσθ for וְנִקִּית; see
also 43⁸ (9) 47^{5b} (6b) etc.; S expresses ו in 7⁴ 8¹⁸, but not in 21⁶,
Ps. 89³² (33), Gn. 18²⁶ 24⁸ 43⁹ 47⁶; nor (2) is the omission necessary
or even desirable. The syntax of the passage is indeed unique:
what in God's mouth would be אֲנִקְנוּ לֹא אֲנִקְנוּ וְשְׁמַרְתִּי וְשָׁמְרִי
(2 S. 15³³, 2 K. 7⁴) is turned into oblique narrative in order to

express Job's *thought* of what God would do; but it does not appear why, in this change, the ׀ before ׳שׁ should be omitted, and לא חנקני in ^b and לא אשא in ¹⁵ are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with ׀ cons. are syntactically equivalent, and mutually interchangeable; comp. *e.g.* Gn. 18²⁶ with ²⁸, Jg. 11^{30f.} with 13^{16a} (see further instances in Dr. 136 i, *a* and β , 138 i, *a* and β , ii, *a* and β).

15. אללי] Mic. 7¹ †. Cf. אלה (Jl. 1⁸ †), הָיָה, to *lament*; and Eth. *alê*, "woe!" (Di. *Lex.* 718).

ראה] The imper. of ראה (though doubtless so meant by the punctuation) does not agree with the context: so ראה, if right, must be the *st. c.* of ראה, a verbal adj. of the same form as קשה, רוה, *soaked, saturated*, as פו רוה, Is. 58¹¹; בלה, Dt. 28³² (עינים בלות). But Geiger (*Jüd. Zsch.* iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. ורוה עני, "and *saturated* with affliction" (not "*my* affliction"): cf. La. 3¹⁶ במררים הרוני: cf. La. 3¹⁶ also, for the same two words in parallelism, Jer. 31¹⁴ ורוחתי נפש הכהנים דשן ועמי את-טובי ישבעו. $\mathfrak{C}$ does not express וראה עני. Du. deletes ^{15c}. ^{16a}, as both disturbing to the metre and interrupting the thought,—^{16b}. ^{17a} (the next distich) carrying on the thought of ^{15ab}: the lines (for which $\mathfrak{C}$ has πλήρης γὰρ ἀτιμίας εἰμί (אני שבע קלן אַנִּי), ἀργεύομαι γὰρ ὡς λέων εἰς σφαγήν (= שבע קלן אַנִּי, וְלִהְרֹגָה כְּשַׁחַל יְצוּרִי—*but the comparison to a hunted and slain lion is hardly probable*) he supposes to be a quotation from some well-known place by a scribe (Be.^K del. as gloss, with a ?).

16–17. The verbs are all jussives; notice תשב and esp. תָּרַב: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, *Obs.*; G–K. 109*h*.

אתשב תתפלא] = thou wouldest *again* show thyself marvelous (G–K. 120*g*).

17. עריך נגדי $\mathfrak{C}$ (ἐπανακαινίζων) ἐπ' ἐμὲ τὴν ἑτασίῳ μου ($\mathfrak{C}^A$ σου), whence Bi.² נָנְעִי (so long as I live) עָרִי, Be.^T (or נָנְעִי, עלי נָנְעִי, Ho. עָלִי נָנְעִי: for ἑτασίς = נָנְעִי, cf. Gn. 12¹⁷ καὶ ἤτασεν ὁ θεὸς τὸν Φαραῶ ἐτασμοῖς μεγάλαις = וַיִּנָּע וַיִּנָּע אֶת-פַּרְעֹה נָנְעִי does not occur elsewhere in Job; but

see Ps. 38¹² מִנְיָד נִנְעִי יַעֲמֶדוּ, and 39¹¹ הָסֵר מֵעָלַי נִנְעָד (varied from Jb. 9^{34a}). Che. מוֹעֲדָיו "his *troops*"; but the sense is too uncertain (Is. 14³¹ †).

כַּעֲשֹׂךְ for כַּעֲס, see on 5².

חֲלִיפֹת וְצָבָא עָמִי [ἐπ' ἡγάγες δὲ ἐπ' ἐμὲ πειρατήρια (πειρ. = צבא, 7¹, = גִּדּוּר, 19¹², Ps. 18³⁰, Gn. 49¹⁹), 𐤇𐤌𐤁𐤁𐤁, מתחלפן מחוואתא מיתחילין נבאי 𐤅 et pœnæ militant in me. Unless Job is passing from the description of God's intention ("wouldest renew," "wouldest increase") to a description of the *fact*,—and even then, whether we render "relays (1 K. 5²⁸) and a host are (in conflict) with me," or (Di.) as an exclam., "relays and a host (in conflict) with me!" the combination "relays and a host" is strange, and a verb is strongly desiderated—read וְתַחֲלֶף צְבָאֶיךָ עָמִי, "and *thou wouldest renew* (Is. 40³¹ 41¹) thy hosts (= bring fresh hosts: cf. for the figure יבאו גִּדּוּרֵי, 19¹²) against me" (cf. Che. *Exp.*, June 1897, p. 409, עָמִי, תַּחֲלִיף צְבָאֶיךָ, though he regards the words as a gloss on 17a). Kt.^{Or.} יַעֲבֹא, read as יַעֲבֹא (or תַּעֲבֹא), *wouldst muster* (2 K. 25¹⁹ = Jer. 52²⁵), would also suit, with less change in the Heb. Bu. וְתַחֲלֶף צְבָאֶיךָ עָלַי ("and wouldest renew thy *warfare*"), Du. וְתַחֲלֶף צְבָא עָלַי; but עָמִי may remain (in spite of עָמִי in ^a): it is idiom. in the sense of "(in conflict) *with*," 9¹⁴, Ps. 94¹⁶ (*Lex.* 767b, c).

18. [אֶגְוֶה] I *ought to have* expired, and so אוֹבֵל and אֹבֵל in ¹⁹ (Dr. 39β; and on 9²⁹). 𐤀𐤌𐤀𐤁𐤏𐤏 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀, and 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀, and 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀 𐤏𐤏𐤀, not understanding the force of the impf., and paraphrasing to make sense.

20. [יִחְדַּר] Kt. יַחְדֵּל, Qrê יַחְדֵּל. But for יָמֵי יַחְדֵּל 𐤀 has (ἡ οὐκ ὀλίγος ἐστίν) ὁ βίος τοῦ χρόνου μου (*A* Syr.-H., Hier. Copt. Arab.^{Baud.} better, ὁ χρόνος τοῦ βίου μου), and 𐤇𐤌𐤁𐤁𐤁 = יָמֵי חֲלָיָה, a "schöne Lesung" (Bu.), obviously superior to either יַחְדֵּל or יַחְדֵּל; so Wr. Bi.² Be. Bu. Du. Ho. St. On חֲלָיָה, v. on 11¹⁷.

יָשִׁית Kt. יָשִׁית (juss., for יָשִׁית), Qrê יָשִׁית (imper.). With שִׁית an ellipse of יָדוּ, פָּנָיו, עֵינָיו, לָבוֹ (7¹⁷: cp. Is. 41²²) might be supposed; but though to set the hand, face, etc., *upon* or *to* is intelligible, to set . . . *from* is not a natural expression;

we should expect "to remove from." Du. *Lass ab von mir*, suggesting that "שית מן" is perhaps a techn. term from the workshop or war; cf. שית in Ps. 3⁷ אִשָּׁר סָבִיב נִשְׁתּוֹ עָלַי (Is. 22⁷), and שִׁמּוֹ 1 K. 20¹²; a word like יָר may be supplied"; but the difficulty of setting the hand "from" still remains. Ἐξ ἑαυτοῦ με (= שִׁעָה, 7¹⁹), שָׁ, פָּרִיק; and שִׁעָה, or שָׁעָה, is very probable. Cf. especially Ps. 39¹⁴ (noticing the sequel) הִנֵּשָׁע (rd. שִׁעָה,—or, at least, if the Hif. was really in use, הִנֵּשָׁע) מִמֶּנִּי וּאֲבָלִינָה בְּתֹרֶם אֶלְךָ וְאִינִי (הִנֵּשָׁע).

21. [עֲלָמוֹת] see on 3⁵.

22. [עֲפָתָה] Am. 4¹³ (עִיפָה) †; cf. מָעוּף (in מָעוּף צוּקָה), Is. 8²² †, מוּעָף, v. 23 †, and הָעוּפָה (הָעוּפָה), Jb. 11¹⁷ †. The הָ, by G-K. 90g. 'ע seems to be the Mass. reading (v. Gi.): the MSS which Baer prefers have 'עִ (see Baer, p. 40).

[וְלֹא סִדְרִים] = *and disorders*, the לֹא negating 'ס, as in בַּחֲרֹב לֹא-אִישׁ, הֵם קִנְאוּנִי בְּלֹא-אֵל . . . וְאִנִּי אֲקִינְאִים בְּלֹא-עַם (G-K. 152a, note). סִדֵּר, only here in OT.,—though שְׂדֵרוֹת, *rows, ranks*, 2 K. 11^{8, 15} = 2 Ch. 23¹⁴ (cf. 1 K 6⁹; Jg. 3²³) † is substantially the same word,—means *ordered arrangement, row*: both סִדֵּר, to *set in order*, and סִדֵּר are common in Aram. and NH. (עֲרָךְ = סִדֵּר, Gn. 22⁹ ⑤; מַעֲרָכָה = סִדֵּרָה, Lv. 24⁶ ⑤). Ἐ for וְלֹא has οὐ οὐ εἶδος φέγγος = וְלֹא נִהָרָה (3⁴): Schwally, *Leben nach d. Tode*, 1892, p. 61 n., Be.

[וְתַפַּע] and *it shineth*; G-K. 144c. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of 21^b by a later hand, while Me. Sgf. Gr. Che. Be.^T excise כִּמוֹ אֶפֶל וְתַפַּע כִּמוֹ אֶפֶל as a faulty dittograph of עֲפָתָה כִּמוֹ אֶפֶל. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv. 18-21, though he admits that in parts it is over-full: he would thus read אֶרֶץ עֲפָתָה וְלֹא סִדְרִים וְתַפַּע כִּמוֹ אֶפֶל: the comparison of one kind of darkness with another (עֲפָתָה כִּמוֹ אֶפֶל) is not natural; and he supposes that a scribe's eye passed from עֲפָתָה to וְתַפַּע, and he accordingly wrote by mistake the two following words כִּמוֹ אֶפֶל, and then, as וְלֹא סִדְרִים was too short for the next clause, prefixed to it עֲלָמוֹת. The closing tristich is effective; but the repetition of כִּמוֹ אֶפֶל cannot be called an elegancy.

CHAPTER XL

2. [הִרְבַּ דְּבָרִים] Ἐ ὁ τὰ πολλὰ λέγων, Σ ὁ πολύλαλος, Π הרב ד' מיליא, Υ qui multa loquitur, Saad. كثير الكلام, *i.e.* 'ר. Either might be right; but the variety of Π is more pleasing.

3. [יְהַרְיֶשׁוּ] the only place in which ההריש means "to make silent"; hence as Σ has, "Lo, on account of thy words (על מליך) the dead (!) are silent," Be. would read לְבִדִּיךְ, and Du. (but only with "wohl") either this, or (better) מְבַדִּיךְ or על בדיך. But there is no reason why ההריש, though it usually means to *show silence*, should not also have denoted *make silent*. Ἐ strangely εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος,—as though (Du.) ילד אשה מעט ים (פרך) מְבַדֶּךְ !

[וְתִלְעַג] As Di. rightly remarks, 'ל can only express something that has actually taken place: so that EVV., "*Should* thy boastings . . .?" is incorrect, and vv.^{3, 4} must be rendered, "Thy boastings *bring* men to silence," etc. If the words are to be taken as a question, we must read וְתִלְעַג (with ותאמר in ⁴); so Bu.

[מְבַלֵּם] The Hif. written defectively, "as often in Job in pause (14⁹ 21¹⁰ 22²⁹ 29¹³ 35¹⁶ ") (Bu.). Ἐ ὁ ἀντικρινόμενος = מְבִיחַ. Σ has a doublet, בָּלַן and בָּלַן. Hence Be.^T מְבִיחַ (cf. 32¹²); Be.^K either מְבִיחַ or בָּלַן: but upon insufficient grounds.

4. [לְקַחִי] Ἐ Καθάρως εἰμι τοῖς ἔργοις, Σ לְבָלִי לְבָלִי, rightly have I *behaved myself*, whence Be. Du. Ho. St., observing also that Job has never claimed that his "doctrine" is pure, and comparing ^b, would read לְבָתִּי, *my walking* (behaviour). This may be right (see 9²¹ תָּם אֲנִי): the moral sense of לכתי would be apparent from וְ (cf. Pr. 15²¹ ואיש תבונה ויִשְׁרָאֵל; *Lex.* 234b).

[בְּעֵינֶיךָ] in thy eyes, *i.e.* God's: see 10⁷. Ἐ ἐναντίον αὐτοῦ

= בעיניו; so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. 10^{2ff.}). Sgf. Du. בְּעֵינַי; but Job claims more than this (10⁷).

5. [מִי יִתֵּן אֱלֹהִים דָּבָר] the position of אֱלֹהִים is very anomalous, and not really paralleled by לֹא נָתַן סִיחֹן אֶת יִשְׂרָאֵל עֲבָר, Nu. 21²³, cf. 20²¹, and לֹא הֶאֱמִין סִיחֹן אֶת יִשְׂרָאֵל עֲבָר, Jg. 11²⁰ (Kö. 414g, h); we should expect either דָּבָר אֱלֹהִים, lit. “the speaking of God” (cf. Ex. 16³ וְג’ מִי יִתֵּן מוֹתָנִי וְג’ 2 S. 19¹) or מִי יִתֵּן אֱלֹהִים יִדְבָּר (cf. c. 14¹³ 6⁸). יִפְתַּח (14¹³). would agree well with the foll.

6. [כִּי כִפְלָאִים] so ὁ διπλοῦς, ὕψ. But why should only “double” be mentioned (the paraphrase *manifold*, ὕ *multiplex*, being very doubtful)? Read כִּי כִפְלָאִים with Be.^T Bu. Ch. (EB. 2471) (not כִּי כִפְלָאִים, as Me. Bi.² Du. Ho., for the secrets of God’s wisdom *are* wonders, and not merely *like* wonders; the fact that they are “wonders” need not imply (Du.) that, if declared to him by God, they would be above man’s comprehension), “that it is *marvellous* in effective counsel”; cf. Is. 28²⁹ חֲשִׁיהָ הַגְדִּיל חֲשִׁיהָ, and עֲשֶׂה פֶלֶא of God often.

[וְיָדַע] “so know!” the imper. with י denoting a consequence expected with certainty (G–K. 1101; Dr. 65), though (Bu.) “וְיָדַע would be clearer.” Ἐ καὶ τότε γνώσῃ, though it can hardly be inferred from this that the translators read וְיָדַע (Me.).

[כִּי יִשָּׁה לְךָ אֱלֹהִים מִעֲוֹנֶךָ] “causeth to be forgotten for thee (somewhat) of (מִן, part.) thine iniquity,” *i.e.* allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. אֲנִישִׁי לָהּ. Bu. נִשָּׁה, *hath forgotten*. Ἐ ὅτι ἄξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας, whence Bi.¹ וְג’ כִּי יִשָּׁה לָךְ, “that he *makes equal, requites*, to thee”; with this, however, מעוֹנֶךָ must be read (Bu.) for מִעֲוֹנֶךָ. Du. considers Ἐ to express “that there came to thee from God what corresponded to thy iniquity” (lit. “that it was equalled to thee from God according to thy iniquity”), though on account of its artificiality he thinks it inferior to Ἐ: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v.^{13ff.}, partly on account of its prosaic character. But the clause is in substance, whatever

its exact form may have originally been, the necessary denial of ⁴ (Bu.). For *ἀξίον* = שוה, cf. 33²⁷ לִי שָׁוֶה (where see note), Pr. 3¹⁵ 8¹¹, Est. 7¹.

7b. [תִּמְצֵא] The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, 8³ (Di.); and note that תִּמְצֵא does not each time express the same sense [cf. G. B. Gray, *Forms of Hebrew Poetry*, p. 154]. Be. Bu. תִּמְצֵא; but “go out” is not suitable, nor does it equal “dringen” (Bu.). If a change is needed, תִּבְא (Du.) is better, but תִּנָּע (Sgf.) best.

8. [גְּבַהֵי שָׁמַיִם] In גָּבַהּ an exclamation, *The heights of heaven! what canst thou do* (sc. to scale them)? Cf. 22¹² גָּבַהּ הֲלֹא אֱלֹהֵי זִבְהָ שׁ; and עֲמָקֵי שְׂאוֹל, Pr. 9¹⁸ (Bu.). Ἐν ὑψηλὸς ὁ οὐρανός = (Du.) גְּבַהֵם שָׁמַיִם, which suggests either (Ol.) גְּבַהֵם מְשָׁמַיִם, or—as feminines follow—גְּבַהֵה מִשְׁמַיִם (Me. Sgf. Be. Du.; Di. also inclines; cf. *U excelsior caelo est*). The fem. adj. will refer to חֲבִלִית [not to חֲבִמָה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. [מִדָּדָה] as pointed, for מִדָּתָה: G-K. 91e, *end*; and see on 5¹³. But it is better to read מִדָּדָה as an adv. accus. (Ew. Di. Bu. etc.): cf. 15¹⁰ בְּכִיר מֵאֲבִיךָ יָמִים, and G-K. 131p, q, r (“apposition in the wider sense” being a not very happy expression for the adv. accus.).

10. [יִחְלֶף] Gr. יחַתֵּף (יחַמֵּף), *if he seizes* (9¹²), which suits וַיִּסְגֵּר even better than יחַלֵּף, and may well be right.

[אִם יִחְלֶף וַיִּסְגֵּר וַיִּקְהֵל וּמִי יִשִּׁיבֵנו] Ἐὰν δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ, τί ἐποίησας; cp. 9¹² Ἐ. Be.^T (cf. K.) considers the v. to be patched up from Job’s words in 9^{11. 12} and interpolated here, as is 12¹⁴ between vv.⁷ and ⁸ in MS^{Ken.} 34. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle אִם in order to obtain the rhythm 3 : 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. 49⁹, Nu. 23²³, on which see Gray, *Forms of Hebrew Poetry*, 79f.]

[וּמִי] The apod. introduced by ו (except in the case of a pf. with ו cons.) is rare, though instances occur, e.g. 14⁷, Jos. 20⁵, 2 Ch. 7¹⁴ וַאֲנִי (Dr. 124, 136; and *Obs.* 2).

11. [ולא יתבונן] A circ. cl. = *without considering it*. [Some read לו for לא (note the variants in 13¹⁵), and to it he gives heed, which, however, lays a rather unnecessary stress on לו. § either did not read, or reading did not render, a negative—ססס ססס; but it is very unwise to claim, as Du. does, that Ε (ιδὼν δὲ ἄτοπα οὐ παρόψεται) read לו not לא. Ehrlich would read לא יתבוננו, *which they perceive not*.]

12. The following are the principal interpretations of this difficult verse:—

1. Di. Du. Volz:—

And so a hollow man getteth understanding,
And a wild ass's colt is born a man,

i.e. (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. לבב only here; but, as לב = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, יִקְנֶה לב Qi. (*Lex.*) פִּירוּשׁ הָאָדָם נָכוֹן וְחָלוּל בְּתַחֲלָה בְּאֵץ דַּעַה וְאַחֵר כֵּךְ יִלְבֵּב שִׁישׁ לִי לִבִּב (דעת).

2. De.¹ Kamph. Studer, and (substantially) RVm. :—

But a hollow man getteth understanding,
And (= as little as) a wild ass's colt is born a man:

and expressing a comparison, as 5⁷ (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v.^{13a}, in which Zophar sets himself to reform Job.

3. Hi. De.²:—

But (even) a hollow man may get understanding,
And a wild ass's colt be born a man.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with יִלְמַד for יִלְרָ for אָדָם לָרָ):—

But a hollow man may get understanding,
And a wild ass's colt may let itself be tamed:

נלמד, be *taught*, or, of an animal, be *trained* or *tamed*, as Hos. 10¹¹ עֲנִלָּה מִלְמָדָה. Older scholars regarded the Nif. יִלְבַּב as *privative*: so Ges. (*Thes.* 738a) “*Sed homo cavus est et mente caret, et instar pulli onagri homo nascitur. Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati.*” RV. “But vain man is void of understanding, Yea, man is born (as) a wild ass’s colt.” But though the Pi. is so used as to acquire a privative sense (Ew. § 120e; G-K. 52h), there is no evidence that the Nif. ever acquired it.

אָפּוֹס, [עֵיר פָּרָא] appos., “a foal, a wild ass,” עֵיר denoting the genus, and פָּרָא the species, like נַעֲרָה בְּתוּלָה, “a girl, a virgin”; G-K. 131b (but 131c, n. עֵיר is treated as a *st. c.*).

אָדָם יוֹלֵד [אָדָם יוֹלֵד] may be born a man,—אָדָם accus. of the product (G-K. 121d; cf. on 15⁷).

13. הַכִּינּוֹת [καθάραν ἔθου = הִזְכָּה].

וּפָרַשְׁתָּ the pf. and ו cons., carrying on the hypoth. הַכִּינּוֹת . . . אָם; see on 9³⁰.

14. The v., as it stands, must be parenthetical (cf. 8^{6a}, Di.), ¹⁵ being the apod. to 13. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read אִם-אֵין מִיָּדָה הִרְחִיק וְלֹא וְג’ “If naughtiness keeps far (הִרְחִיק intr. as Gn. 44⁴ al.) from thy hand, And iniquity dwelleth (*v.z.*) not in thy tent”: but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.

וְהִשְׁכַּח [μη ἀυλισθήτω], ἈΘΣΥ, Du. Be. הִשְׁכַּח: weaker and unnecessary.

אֶהְיֶה [אֶהְיֶה] so always (for אֶהְיֶה) in the pl. before light suffixes: G-K. 93r. But אֶהְיֶה ἈΣΘΥ, Saad., and 40 MSS אֶהְיֶה (Ps. 61⁵), which is perhaps preferable (cf. the sg. in 5²⁴ 19¹² 22²³ 29⁴ 31³¹).

15. כִּי אֵין [indeed, then, as עַתָּה, 8⁶: cf. Dr. 142; and for כִּי אֵין in the apod., though in a different case, after a protasis introduced by לוֹ, 2 S. 2²⁷ 19⁷ (Dr. 139).

מִמֶּנִּים [away from (= without) spot: מִן, away from, as 28⁴, Nu. 15²⁴ al. (*Lex.* 578a, b); and = without, as 19²⁶ 21⁹, Pr. 1³⁸

(ib.). $\text{ὡςπερ ὕδωρ καθαρὸν}$ = במים, supposed by Bi. Be. to have crept in here from v.^{16b}; ממום, representing it, is consequently deleted by them.

מָצֵק] *firmly established*, Hof. ptcp. of יָצַק: in many edd. מָצַק; cf. G-K. 71. יָצַק is to *pour out*; but the word is often used of the *casting* of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of *firm*: cf. 37¹⁸ הַזִּקִּים בְּרָאִי מוֹצֵק, “strong as a *molten* (i.e. *firmly cast*) mirror,” 41^{15, 16} יָצוּק; 38⁸⁸ לְמוֹצֵק עָפָר, “when the dust floweth into *compactness*”; 1 S. 2⁸ מוֹצֵק (in מוֹצֵקֵי אֶרֶץ, a *cast* (metal column) = *strong support*. Me. Wr. וְהָיִיתָ מוֹצֵק, and thou shalt be *purified* (זָקַק, Mal. 3³: cf. on 28¹); cf. טָהַר מִחֲבוּלָא (סָנִן, for זָקַק 28¹, Ps. 12⁷); but this does not suit well with וְלֹא תִירָא. Bi., cleverly, וְהָיִיתָ מוֹצֵקָה, “and if *distress* (15²⁴) comes, thou wilt not fear”; Be. וְהָיִיתָ בְּצוּק (Dn. 9²⁵ †) or וְהָיִיתָ מוֹצֵק = “and if thou art *in distress* (or *distressed*: Hof. ptcp. of צוּק, cf. the Hif. Is. 51¹⁸ תִּפְצִיק), thou wilt not fear.” But in the sequel (vv.¹⁶⁻¹⁹) no *recurrence* of trouble is contemplated. Bu. Du. are both satisfied with וְהָיִיתָ מוֹצֵק, —Du. merely adding that any one stumbling at מָצֵק might perhaps read better וְהָיִיתָ מוֹצֵק. But this would be poor and doubtful Heb. for “be *free from distress*.”

16. כִּי אַתָּה עֲמַל תִּשְׁכַּח] on the order (subj. obj. verb), of which there are many examples (e.g. Gn. 17⁹, Ps. 10¹⁴ 56⁷), see Dr. 208. 3; G-K. 142 f., c. סִסְקֵי for אַתָּה, whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read עָתָה for אַתָּה. But עָתָה is expressed by וְסָפִי (v. עָתָה in Job, *passim*): וְסָפִי corresponds to אֶזְ (v.¹⁵ 9³¹ 13²⁰ etc.). אַתָּה and עָתָה are sometimes confused; and we may, if we please, read עָתָה *without* the support of סִסְקֵי ; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

בְּמִים] not בְּמִים, the term being defined by the foll. rel. clause (*Lex.* ה, I, f).

17. מִצְהָרִים] more (brightly) than the noon, the attribute compared being left to be understood (G-K. 133e); cf. Ps. 4⁸, Is. 10¹⁰. חֶלֶד alone is as bald in Heb. as it would be in English

(EVV. have to supply "thy" in italics): rd. חָלָרְךָ. Ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή (not apparently *reading*, but supplying, the pron.),—a beautiful image, but hardly that of the Heb.

חָלָרְךָ prop. *duration*; and so *time*, *age*, with the collat. idea of *transient*: Ps. 17¹⁴ 39⁶ 49² 89⁴⁸ (but rd. prob. חָלָלְךָ, מָה חָלָלְךָ), + Jb. 10²⁰ (*vid. n.*), Is. 38¹¹ חָלָלְךָ עִם יוֹשְׁבֵי חָלָלְךָ (rd. חָלָלְךָ; cf. Ps. 49²) †. An interesting word. The √ does not occur in Heb.; but the Arab. خلد, to *abide* or *continue perpetually*, is very common, oft. in Qor. in the expression خَالِدِينَ فِيهَا, *abiding* in them (the gardens of Paradise) *continually* (Qor. 3¹⁸. 130. 197 etc.), and خلد *eternity*, = *eternal life*, Qor. 21³⁵, punishment of *eternity*, 32¹⁴. The √, signifying properly to *continue*, *endure*, has thus in the two languages acquired different nuances: in Arab. it denotes *eternal* duration, in Heb., of human life, *transient* duration. EVV. Ps. 17¹⁴ 49² *world* (*i.e.* "world" in the sense of *time*, αἰών, as in "world without end"), of the (fleeting) age, or existence (Ps. 49² "ye that *dwell* in חָלָרְךָ"), of human life.

תִּפְחָה 3 fem. sg. cohort. (the *fem.*, as 10²²: G-K. 144c), forming, with תהיה, on the analogy of the double jussive (Dr. 152. 3), a condit. sentence. It is true, the coh. is not so used elsewhere; and the *third* pers. in the coh. is of rare occurrence (Dr. 45 *n.*; G-K. 48d); but, though שׁט express a subst., and many moderns accordingly read תִּפְחָה (of the same form as תִּבְוָאָה, תִּרְוָמָה, etc.), the hypoth. sense which seems to be intended, is expressed better by שׁט (so Ew. *Lb.* § 357b; Del. Di. Bu.).

18. תִּפְחָה The *tipha* is prepositive; but the metheg, marking the countertone, shows that the pf. is *milra'*, and that the י is consequently the ו consec. So תִּפְחָה, v.¹⁹.

כי יש תקוה So Pr. 19¹⁸, Ru. 1¹²: cf. c. 14⁷.

וְחִפְרָת לְבַטָּח תִּשְׁכַּח Dr. 162, 163, with *Obs.* In Heb., esp. in poetry, two verbs are not unfrequently put ἀσυνδέτως, where we should use a prep., or *so that*, to bring out the relation between them: cf. 31³⁴ וְאָדָם לֹא אָצַח פֶּתַח, not *going out* to the gate; Ps. 50²⁰ תִּשְׁבַּע בְּאֶחָד תִּרְבֵּר תִּרְבֵּר; Nu. 14³ *so that* or *while* our children will become a prey, וְיֵצֵא דוֹד . . . יִשְׁכַּל S. 18⁶.

doing wisely; Is. 3²⁸ וְנִקְחָהּ לָאָרֶץ חֶשֶׁב, and she shall be emptied, *sitting* on the ground, 29⁴ מֵאֶרֶץ תְּדַבְּרִי וְשִׁפְלָהּ, 27⁹ רָא יָקוּמוּ, 60¹¹ לֹא יִסְנְרוּ: cf. on c. 30²⁸.— $\mathfrak{C}$ for ^b has ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανείται σοι εἰρήνη, as though (Du.) they read מִחֲרָדָה וּמִשָּׁחַ חֶשֶׁב; which Du., keeping, however, חֶשֶׁב, would adopt (“*without* care (?) and complaint thou wilt lie down”); but the sense of מן is dub. (v. 15^a is different), and no change is necessary.

20. מִנְהוּם] only here: cf. Aram. מִנְהוּ (Dn. 2⁸³); and מִנְהוּ, 4¹² †. See, further, G–K. 103*m*. After v. 20^c $\mathfrak{C}^A$ adds παρ’ αὐτῶ γὰρ σοφία καὶ δύναμις = עֲמוֹ חֲכָמָה וְגִבּוֹרָה (12¹³), which Me. Be.¹ oddly adopt here.

CHAPTER XII.

2. [אמנם כי cf. הִכִּי, 6²²; הִלֵּא כִי, 2 S. 13²⁸; אֵךְ כִי, 1 S. 8⁹ (*Lex.* 472a).

אֵתְּם עִם ye are *people*, a strange statement. Du. הָעָם, which is the least change that will suffice; Bi. עִם נָכוֹן; Be. עֲרָמִים for עִם (cf. Pr. 8¹² עֲרָמָה in a good sense, || חֲכָמָה); Gr. חֲכָמִים; Kto. הִידָּעִים, *they that know* (cf. 34²), an excellent || to ^b חֲכָמָה.

3. [לֹא נִפְלְאוּ אֲנֹכִי מֵכֵם] it is strange to find the same words in 13^{2b}, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by 13², written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But $\mathfrak{C}$ is not evidence of the omission, except for those who omit ^{3c.} ^{4a.} ^b as well; for $\mathfrak{C}$ omits these lines also.

4. $\mathfrak{C}$ (omitting ^{a.} ^b, perhaps by ὁμοιοτ.) δίκαιος γὰρ ἀνὴρ καὶ ἄμεμπτος ἐγενήθη εἰς χλευασμόν (obviously a rendering of °, שָׁחַק שָׁחַק, from which nothing can be inferred as to $\mathfrak{C}$'s reading of ^{a.} ^b); so Me. $\mathfrak{S}$ סִסְטֹן לִבְּסִסְטֹן סִסְטֹן לִבְּסִסְטֹן. Sgf. for ⁴ reads שָׁחַק שָׁחַק לְרַעְיוֹ (לְרַעְיוֹ ?) קָרָא לְאֱלֹהִים. Be.^T לְפָרַע אֱהִיָּה שָׁחַק צָדִיק וְחַמִּים (לְפִיד ⁵ from ⁵ לְפָרַח; Be.^K יְהִיָּה for אֱהִיָּה, with $\mathfrak{C}$ (?; *v. supr.*), $\mathfrak{S}$, and for ° לְפִיד שָׁחַק צָדִיק וְחַמִּים לְפִיד (for calamity, from ⁵). Du. שָׁחַק לְרַעְיוֹ יְהִיָּה קָרָא לְאֱלֹהִים וַיַּעֲנֵהוּ שָׁחַק אִישׁ צָדִיק. Gr. for ° יְהִיָּה שָׁחַק לְרַעְיוֹ. Bi.² *m.c.* has to reduce ³⁻⁴ to a single couplet, גַּם לִי לִבְכִּי כִמְכֶם צָדִיקָה תִמְמָה לְבָתִּי, quoting $\mathfrak{C}$ (!), as support for 'ל' (לְפִיד ⁵ from ⁵ לְבָתִּי). All these changes and omissions are arbitrary. Against Be.^K Du. Gr. it is to be remarked that קָרָא לְאֱלֹהִים וַיַּעֲנֵהוּ makes a heavy subject for יְהִיָּה: $\mathfrak{H}$ (so Bu.) is much better, "(One that is) a mockery to his

friend I am to be (see on 9²⁹), A caller unto God (in Eng. (A man) that called) unto God, and He answered him; the just, the perfect man is a mockery!" In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. 18^{4a}, Is. 22¹⁶ (קברו . . . לך . . . מה), 47⁸ 48¹ 54¹ רִנִּי עֲקָרָה (לֹא יִלְדָּה, "Shout, O barren one, she (that) hath not borne," Jer. 49^{4b}. 16, 2 K. 9³¹, Mic. 1² = 1 K. 22²⁸, Mal. 3⁹ (G-K. 144^g, Eng. tr.).

5. Rendered usually (*e.g.* by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to בון, they treat נכח as one (from נָכַח, הִפָּךְ, —though not found elsewhere), and render ^b, "And a *stroke* for those whose foot slippeth." פִּיר, as 30²⁴ 31²⁹, Pr. 24²². עֲשָׂתוֹת from √ עָשָׂה, to *think*, common in Aram. (Dn. 6⁴; אַתְעֵשָׂה, Hos. 10¹³ ט al.; in Heb. יַתְעֵשָׂה, Jon. 1⁶ †, and עֲשָׂתָנִי, *thoughts*, Ps. 146⁴ †, cf. ט (עֲשָׂתוֹנִי), Is. 41²⁹ 55⁷ al.). עֲשָׂתוֹת, in view of the meaning of עָשָׂה, is a suspicious form; but the change to עֲשָׂתָנִי would be very slight. Ἐ freely, εἰς χρόνον γὰρ τακτὸν ἡτοίμαστο πρὸς εἶν ὑπ' ἄλλων, taking no account of בון, לפִּיר, and in χρ. τ. apparently thinking of לְעֵתוֹת for לְעֵשָׂתוֹת: hence Bi., cleverly, בון לְעֵתוֹת, "The prosperous despiseth the Almighty's time (of judgment: cf. 24¹), At the appointed time (cf. Ps. 75³) *his* foot stands firm" (he does not dread it). Du. עֲשָׂתוֹת שֶׁאֵין נֶכֶח, "The perfect come to calamity, The prosperous despiseth times of destiny (foretold by prophets or apocalyptists: cf. 1 Ch. 12³², Est. 1¹³), For the appointed time his foot stands firm."

6. [יִשְׁלִי] G-K. 29^t, 75^u. The form יִשְׁלִי is, however, not necessarily (Be.) a *pausal* form (see, *e.g.*, Is. 21¹² תִּבְעֵינָּה, 56¹² אֲתִי, Jer. 12⁹ הֲתִי), and it may (against G-K.) begin a sentence (Ps. 68³² יֲאֲתִי; and at least after אֶ, Ps. 122⁶ יִשְׁלִי). As the text stands, אֱהִי לְשֹׁדִים will be poet. for אֱהִי שֹׁדִים (*Lex.* 513^b; Ps. 37¹⁸ 58⁵ 105³⁶ 116¹⁵ 123^{4b}); but Sgf. Bu. שְׁלֹם אֱהִי לְשֹׁ, though not in itself necessary, has the advantage of making *

and ^b uniform in construction. Be. supposes אלהים to be a tendentious correction of אלהים, and would read לשדרי נשלום אלהים, “wohl geht es denen die Gott trotzen”; but שדר is to *spoil, devastate*, which is much more than *trotzen*, and not a word likely to have been used with God as an object.

[בשחות] only here: the pl. with an intensive force: G-K. 124a, e; for the form, see Kō. ii. 201.

[לאשר וג'] Sgf. לאשר הביא באלוה ידו (so Be.^T; Be.^K הניף for הביא), “hath brought (*or* swung) his hand against God.” Du. לאמר הני אלוה בידו, “Who saith, Is not God in my hand?” but *is not* is הלא (Gn. 27³⁶ is different); and this is merely the sense expressed by אלא without emendation.

7a. [תך] prob. from ^{8a}. Read with א Du. ותאמר לך, the fem. sg. by G-K. 145k. Me. Bu. om., as introduced by error from ^{8a}.

8. [או שיה לארץ] שיה is usually *to muse*, with collat. idea of *complain* (v. on 7¹¹); poet. for *talk*, Jg. 5¹⁰, Ps. 69¹³ 105², Pr. 6²². But in view of ^{7a}, ^{8b} a syn. of רמש is greatly desiderated. Rd. either (Be.^K Du.) או זחלי ארץ (Mic. 7¹⁷, Dt. 32²⁴ עפר זחלי), or (Hi. Sgf.) או שרץ הארץ, or (Kautzsch, Bu.) חית הארץ (cf. Ew. *Lehre der Bibel* (1874), iii. 13; Di. (keeping שיה), או שיה לחית הארץ).

8b, 9 in א are from Θ. Be. would omit them; but he does not explain what the antecedent to אשר in v.¹⁰ would be.

9. [עשתה זאת] G-K. 20c.

אלוה 7 MSS [יהוה].

II. Form of comparison, as 5⁷.

[יטעם לו] the reflexive ל: 5²⁷ 13¹.

12. [בישישים] ישיש, 15¹⁰ 29⁸ 32⁶ †; ישיש, 2 Ch. 36¹⁷ †. Du., cleverly, but needlessly (for the sense comes to the same as when אלא is taken, as by Hi. Bu. RVm., as a quotation of the opinion of friends), הני שנים.

13. [עצה] Bu. “עצם (30²¹), or rhythmically better, and graphically easier, עצמה (Is. 40²⁰).”

14. . . . ולא . . . ולא א: ומי יבנה . . . ומי יפתח (V “nemo est qui . . . nullus est qui . . .”); but אלא is equally probable. Bi. Be. Du. suppose that originally the clauses

varied, and that they were assimilated by **מ** and **ס** differently; but if so, **ומי**, as the more rhetorical and forcible expression, should stand in ^b.

15. [עצר ב'] as 4².

וַיִּבְשּׁוּ **ס** ξηρανεῖ τῆδ' ὕδατος: Du. Be.^K **וַיִּבְשּׁוּ**; but an obj. expressed is desiderated. Of course the waters held back are not these which are dried up: but all that the poet means is that, when there is a flood, if the supply of water ceases, the water forming the flood quickly evaporates or otherwise disappears.

16. [תושיה] 5¹² n.

[שגג ומשגה] in one MS ^{Ken.} 245 'שונה ומ'. A proverbial expression for *all, every one*: cf. עצור ועוזב (Dt. 32³⁶ with Dr.'s n.), הרוה אח הצמאה, Dt. 29¹⁸, and, perhaps, ער וענה (Mal. 2¹² with Dr.'s n.). Still closer to the form of phrase used here are the Arabic phrases **المسمع والسامع** (which would be equivalent in Hebrew to **המשמיע והשומע** and **الشاهد والمشهد عليه** (cited with some other examples in Ges. *Thes.* p. 1362a), in the light of which the proposal to read **משגהו** for **משנה** is not only unnecessary, but improbable. Nor is Ehrlich's **ומִשְׁגָּה**, "every one that errs and every error," acceptable.]

17. [שולל] v.¹⁹, Mic. 1⁸†. The sg. construed with a pl., as **עָרוֹם וַיִּחַף** Is. 20⁴; **עָרוֹם**, c. 24^{7,10}. The adj. in all such cases is syntactically in the accus., defining the state (Dr. 161. 2 n.; G-K. 1180): usually the adj. agrees with the noun, but in the cases quoted it remains sing., lit. (as) *one stripped, naked*, etc. (The Syr. **ܠܗܝܠ** (24¹⁰), *naked*, is indeclinable: Kö. 332h; PS. 2989; Nöld. *Syr. Gr.* § 244.)

מִוִּלִּיד יוֹעֲצִים שׁוֹלֵל As Du. remarks, this is suspiciously like ^{19a}; **שׁוֹלֵל** (**סִפֵּל**) is a better || to **יְהוֹלֵל** than **שׁוֹלֵל** (see esp. Is. 44²⁶), and **ס**^A has **יֹעֲצֵי אֶרֶץ** for **יֹעֲצִים**: hence Du. would read **יֹעֲצֵי אֶרֶץ יִסְפֵּל**. Clever, and (Bu.) "sehr erwägenswert."

יְהוֹלֵל . . . 'ר' G-K. 116x; Dr. 117.

18. **מוֹסֵר** [מוֹסֵר] is *discipline*, but only *moral discipline*, not the constraint, or authority, exercised by a king. Rd. there-

fore מוֹסֵר (cf. שְׂוִילָתָא *U balteum*), *bond* (from מָסַר, — otherwise only in the pl., which indeed would here be an improvement (מוֹסְרִי); and cf. 39⁵ וּמִסְרוֹת עָרֹר מִי פָתַח; Ps. 116¹⁶. So Di. Bu. Du. etc.

אִיסַר in the sense *gird* (Neh. 4¹² †) is an Aramaic usage (W. R. S.); cf. in *Ex.* 12¹¹, Jer. 17¹⁷, 2 K 3²¹; and PS. 321 אִיסַר (3), 322 אִיסַר (2).

אִיסַר] Not a “girdle,” such as was worn *above* the robes, but (W. R. Smith, *JQR.*, 1892, 289 ff.; *EB.* 1734), a *loin-cloth*, worn round the loins, and tied with a knot, and worn as an *under-garment*, next the skin (Jer. 13¹¹, Is. 11⁵), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 5²⁷; cf. the illustr. in Rawlinson, *Anc. Monarchies*, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 1⁸): *v.* further *Lex.* Here the אִיסַר, as the *only* garment worn, is the badge of a captive or slave (a mark of the king’s limitation). Gr. Du. Ho. Be. St. אִיסַר, *bands* (Jg. 15¹⁴); but if W. R. Smith’s explanation is correct, no change is needed.

19. מוֹלִיד] in loose appos. to the sf. in עָמֹן; cf. 25² 26⁷⁻⁹. This is better than to regard it as an accus. of state (Gn. 3⁸ etc., 1 K. 14⁶; Dr. 161, *Obs.* 2; G-K. 118*p*).

אִיתָנִים] *firmly established*: “mighty” (EVV.) is a mere *quid pro quo*. אִיתָן (in form an “relative,” like the opp. אִכְנָב: G-K. 85*b*, 133*a*, n.) is another word (cf. on 9²⁶), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings *mighty*, *strong*, *strength* are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediæval Jews, whom the translators of AV. often followed as their guide. But the Arab. *watana*, as Schultens showed (*Origg. Hebrææ*, 1724, i. 8, ed. 2, 1761, p. 112 ff.), means to *be constant*, *permanent*, *unfailing*, esp. of water, but also of other things, as the ptc. *wātin* of a *constant* friend (p. 110). This explains

the Heb. usage: thus נחל איתן, a *perennial, ever-flowing*, wady (Am. 5²⁴, Dt. 21⁴); *permanent, enduring*, of a bow (Gn. 49²⁴); of a secure, impregnable dwelling, Nu. 24²¹ (|| שים בסלע), Jer. 49¹⁹; of a nation, whose numbers never dwindle or fail, *imperishable*, Jer. 5¹⁵; and here of men *firmly seated*, or *established*, in positions of dignity (*v.* further *Lex.*).

וּסְלָף רַבְרִי צְדִיקִים Ex. 23⁸ = Dt. 16¹⁹ סְלָף, Ex. 23⁸ = Dt. 16¹⁹ (of a bribe), Pr. 13⁶ 19³ דָּרְכוּ חֲסִדִּים דָּרְכוּ חֲסִדִּים, 21¹² 22¹² † סְלָף, Pr. 11³ 15⁴ †. The √ idea seems to be to *be crooked*; and so in Pi. to *pervert, subvert*, or *upset* (see *Thes.*; and Del. on Pr. 11³,—much fuller than Toy). Arab. *salafa* is to *go before, precede* (Lane, 1407 f.), which does not help us. Levy cites two passages from T, Pr. 10¹⁰ סְלָף, *one who is crooked with his lips* = Heb. אָוִיל, and Est. 11⁶ 6¹⁰ פִּיּוּמָהּ אֶחָדָה, the mouth *verdrehte sich*.

20. [מסיר שפה ל'] after a vb. of removing is strange: but it can only mean *with regard to*: so Ps. 40¹¹ 84¹².

21. [מִזֶּה מִזֶּה] Is. 23¹⁰, Ps. 109¹⁹ †.

אֲפִיקִים [אֲפִיקִים] is elsewhere a *channel*, esp. of a stream (6¹⁶ al.), or *tube* (poet. of a bone), 40¹⁸ (see also on 41⁷),—apparently something that *restrains*, or *confines* (cf. הִתְאַפֵּק, to *restrain oneself*); but from this a sense such as *mighty* can be obtained only artificially (Di. “*der viel Umfassende, hier speciell der an Kraft Vielvermögende, Gewaltige*”). Read either (Bu.) אֲמִיצִים, *the strong* (9¹⁹, Is. 28² al.), or (Du.) אֲבִירִים, *the mighty* (24²² 34²⁰), or (Be.) הִתְאַפֵּק, *the strong* (Aram., Dan. 2⁴⁰ etc.; otherwise in Heb. only Qoh. 6¹⁰: the vb. תִּקַּף, however, in 14²⁰).

23. [מַשְׁגִּיא] *increasing*; see on 8⁷. 'AΘΣ and 7 MSS מַשְׁגִּיא = מַשְׁגִּיא (v.¹⁶), causing to err, *misleading* (so Me. Sgf.; the ל, after a Hif., as Gn. 9²⁷ לִיפֹת 'א' (*Lex.* 511b, c).

[לָגוֹי] (2) the ל, as 5². But 5 MSS לָאֲמִים, which may be right [cf. 8³ n.].

[וַיִּנְחֵם] and *leads them away* (Di. De.); but this is doubtfully supported by 2 K. 18¹¹ (read rather here, with Hi., וַיִּנְחֵם בַּחֲלָהּ וְנִי, “and *set* them in *Halah*,” etc.; and so 1 K. 10²⁶): הִנְחָה is everywhere else used in a good sense. Read וַיִּנְחֵם, though not (Hi.) in the sense of *settles them* (which would need the *place* to be specified, as Is. 14¹ אֲרַמְתָּם עַל הַנְּחִים, besides being unsuited to

the context), but in that of *leaveth them, forsaketh them* (|| וַיִּאֲבֹד^a), which is the sense of הִנִּיחַ, when used absolutely, as Jg. 16²⁶, Jer. 14⁹ אֶל הַנְּחִינִי (so Wr.).

24. מַעַם om. & Bi. Lag. Du.

תָּהוּ לֹא דֶרֶךְ = a *pathless waste* (Dr. 164; G-K. 152u); cf. 26² 38²⁶ אִישׁ לֹא אִישׁ, לְהַמְטִיר עַל אֶרֶץ, 2 S. 23⁴ בֹּקֶר לֹא עָבוֹת, a *cloudless morning*, Ps. 88⁵ אֵין אֵין.

25. יִמְשְׁשׁוּ חֹשֶׁךְ *they feel darkness* (not, grope in darkness); מִשְׁשׁ sq. acc., as Gn. 31³⁴ and Laban *felt about* all the tent (sq. b, 25¹⁴, Dt. 28²⁰).

חֹשֶׁךְ וְלֹא אֹרֶךְ is sometimes strengthened by the addition of וְלֹא אֹרֶךְ (Am. 5^{18, 20}, La. 3²): so the meaning might be simply "they feel darkness, and not light." לֹא abs. sometimes denies Gn. 29⁷, Nu. 20⁵, Is. 44¹⁹, Jer. 5¹² (*Lex.* 519a, b, b), so the words (as a circ. cl.) might be rendered *and there is no light*, like 22¹⁶ עַתָּה וְלֹא עֵת (but many MSS here בְּלֹא), וְאֵין מִסְפָּר, Ps. 104²⁵ 105³⁴; but לֹא alone, as 2⁴, would be better then (so Sgf. Du. Be.^K Bu.), cf. (after a vb.) c. 34²⁴.

וַיִּתְּעוּ & πλανηθείσαν δέ, whence Bi. Du. Bu. (in note) וַיִּתְּעוּ (Nif.: cf. Is. 19¹⁴ בְּהִתְעוֹת יִעֲבֹר), avoiding the repetition from 24^b, securing the same subj. as in ^a, and making the line somewhat fuller.

CHAPTER XIII.

1. כֹּל] *i.e.* (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. ⚡ Bi. אֵלֶּה; but this is weak. 12 MSS, ⚡²⁵³ כֹּל-אֵלֶּה; but "these things" is probably an addition (like *this* in EVV.), intended to limit "all" needlessly to what has just been said.

לֵה] the reflex. ל, as 12¹¹.

3. אִוֹלֵם אֲנִי] as 5⁸.

הִוֹכַח] inf. abs., as 9¹⁸: G-K. 113d (not inf. c., 53k, with a?).

4. וְאִוֹלֵם אַתֶּם] strongly emphasizing the contrast between God and Job's friends. ⚡ Bi. Be. Du. St. וְאַתֶּם; Me. Sgf. אַתֶּם alone. וְאַתֶּם is more idiomatic than אַתֶּם; but it is decidedly weaker than וְאִוֹלֵם אַתֶּם.

טַפְּלֵי] *plasterers of*. טַפֵּל (14¹⁷, Ps. 119⁶⁹ †) is in Syr. (rare) to *foul*; in Talm. (Levy) to *smear* or *daub*; in Jer. 43⁹ טַפִּיל is *mortar*; תַּפֵּל, *plaster, whitewash*, Ezk. 13^{10. 11. 14. 15} 22²⁸ is also evidently the same word. ⚡ freely *ἰατροὶ ἄδικοι*.

אִוִּלְלָה] *worthlessness*, (cf. Syr. ^{ⲁⲓⲗⲗⲁ}), *weak, feeble, poor*; perhaps also in usage felt to suggest אִל (אֵל); so Zec. 11¹⁷ רֹעִי הָאֵלִיל, a *worthless* shepherd, Jer. 14¹⁴ (rd. קֶסֶם אֵלִיל), a *worthless* divination: usually in pl. of *worthless gods* or *idols*.

6. תּוֹכַחְתִּי] ⚡ ἐλέγχον τοῦ στόματός μου = פִּי, חוֹכַח, prob. rightly (Me. Bi. Wr. Di. Bu. al.).

7, 8. Notice the emphatic position of הָפַנִּי, וְלוֹ, הִלְאֵל, and לֹא before the verb.

תְּדַבְּרוּ . . . תְּדַבְּרוּ] ⚡ λαλεῖτε . . . φθέγγεσθε [against the repetition in ⚡, see 8³ n.]. φθ. [nowhere else in ⚡ of OT., nor anywhere in 'AΘΣ, renders דַּבֵּר, for which cf. only Sir. 13²², but it is] = הִבִּיעַ, Ps. 78² 94⁴; and in view of אֵ, תִבְּעוּ may be right (Be. Du.). הִבִּיעַ is a poet. syn. of דִּבֶּר, implying

a *flow* of speech; and used in both a good (Ps. 119¹⁷¹ תַּבְעֵנָה הַהִל) and a bad sense (Pr. 15² וְפִי כַסִּילִים יָבִיעַ אוֹלָתָא (שְׁפָתַי תְּהַלֵּה)).

9. [תְּהַלֵּל בְּאוֹשׁ תְּהַלֵּלוּ] הַלֵּל (Gn. 31⁷, Ex. 8²⁵, Jg. 16¹⁰, 13. 15[†]; Hof. הִתְהַלֵּל; Is. 44²⁰ †) is Hif. of תָּלַל^{*}; of this תְּהַלֵּל, and (less correctly) יְהַלֵּל, Jer. 9⁴ †, are, as pointed, Hif. with the ה anomalously retained (G-K. 539). But 1 K 18²⁷ we have a Pi. יְהַלֵּל †, in 17² the subst. הַתְּלִים †, and Is. 30¹⁰ מִתְּהַלֵּל †, which show that Heb. must have had a secondary verb תְּהַלֵּל formed from הַלֵּל; and in all probability the Pi. יְהַלֵּל, תְּהַלֵּל, should be read here and Jer. 9⁴ (see Stade, § 145e).

10. [פָּנִים] פָּנִים, his face (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators *read* פָּנִי; nor is the change necessary.

11. [שְׂאֵת] cf. 31²³, Gn. 49³, Hab. 1⁷, Ps. 62⁵ (not in all with quite the same *nuance*).

12. [זִכְרֹנִים] זִכְרוֹן is both a *memorial* (Ex. 12¹⁴ al.), or thing calling something else to remembrance, and a *memorandum*, or thing worthy itself of remembrance (Ex. 17¹⁴ בְּסֵפֶר זִכְרוֹן וְזִכְרוֹן בְּסֵפֶר, al.): in Est. 6¹ זִכְרוֹנוֹת סֵפֶר, book of things worthy of remembrance, as records; here, things worthy of remembrance, as *dicta* to be appealed to, common-places, apophthegms, stock instances.

[לִגְבֵי חֹמֶר גְּבִיכִים] = “become bosses of clay,” the ל, as often, denoting *transition into* (Lex. ל 4), usually with a verb, as שָׁם, נָתַן, הָיָה, etc., but occasionally in poet. and late Heb. without one (*ib.* 512b), as Mic. 1¹⁴ בְּתִי אֲכֹזֵב לְאַכְזָב, Hab. 1¹¹ זֶה כְּחוֹ לְאַלֹהֵי, Zec. 4⁷, La. 4³.

גְּבִיכִים is prop. the *back* (Ps. 129³), then the back, *i.e.* the boss or “buckle,” of a shield (15²⁶), and hence Ges. *Thes.* *propugnaculum*, *arx*, comparing Arab. ظَرْب, *back* (also used of the *back* of a shield), in the same sense, as Hariri, *Cons.*, p. 85, de Sacy, “ut corroboretur *dorsum* eius in litigando, *i.e.* validum praesidium habeat.” Perhaps, however, Du. Bu. are right in giving גְּבִי here the more obvious sense which it has in 15²⁶, the *boss* of a shield, fig. for *defence*.

13. [הַחֲרִישׁוֹ מִמֶּנִּי] the opp. הַחֲרִישׁוֹ אֵלַי, Is. 41¹; cf. Ps. 28¹, 1 S. 7⁸.

[אני] note the emph. position; cf. Jg. 8²³, 2 S. 12²⁸ 17¹⁵, Jer. 17¹⁸ 21⁵ (Dr., *Tenses*, p. 202).

[מה] idiom. for our "what will" (lit. *somewhat, aught*, 1 S. 19³ al.; *Lex.* 553b, 3); cf. 2 S. 18²² אני נם ארצה-נא ויהי-מה ארץ, ויעבר עלי, מה על מה, "Und komme über mich *was und was!*" lit. *was zu was*; cf. Ezk. 7²⁶ הִנֵּה עָלַי הָיָה, Jer. 4²⁰. The proposal is clever but venturesome.

14. [על-מה וג'] Why should I take my flesh in my teeth, and put my life in my hand? This, understood in the natural sense of the idiom in ^b, would mean, Why should I hazard, or *imperl*, my life (see Jg. 12³, 1 S. 19⁵ 28²¹, cf. Ps. 119¹⁰⁹) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di.¹ De. explain the phrase as meaning, Why should I make a desperate attempt to *save* my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, *at all adventures* (lit. *super quidquid fuerit = whatever happens*); but this is a highly questionable sense of על מה. It is far better, with Me. Di.² Bu. al., to omit על מה (which is not expressed by Ⲭ) as dittographed from ^{13b} עלי מה. [If על-מה be omitted the v. is in the normal 3:3 rhythm.]

15. [לא] so Kt.; לו, Qrē, 'A Ⲭⲧⲩ, Saad. (Ⲭ ⲉἄν με χειρώσηται ὁ δυνάστης ἐπεὶ καὶ ῥῥαται [החל]).

[לא (לו) החל] has been very differently understood: יחל is to *wait* (as of rain, not waiting for man's command, Mic. 5⁶), esp. to *wait expectantly*, c. 14¹⁴, Is. 42⁴ 51⁵ al., usually sq. ל or לא; here, 6¹¹ and Ps. 71¹⁴ abs., and so nearly = *hope*. Hence (1) *I do not wait* (pregn.; sc. for anything better), virtually = *I have no hope* (Me. Bu. RVm.³ [Dr., *Book of Job in the Revised Version*, p. 37, n. p]); (2) *I do not wait* = *I need not wait* (Di.), i.e. *I do not wait* for my fate, I am sure of it (so virtually Da. RVm.², *I will not wait*, i.e. *I will not wait* for a more distant death, it is close at hand); but יחל seems always to be used of waiting *hopefully* (for help, etc.); (3) Du., *I cannot hold out*, endure my present condition longer, "as in 6¹¹"; but this is not really the meaning of יחל in 6¹¹; (4) with לו, *For him* do I

wait (Del., cf. RVm.¹), *i.e.* I am only waiting for Him to give me my death-stroke; but **יחל** never occurs in the sense of *waiting for* anything evil (contrast 30²⁶).

יִקְטֹלְנִי **קטל** is an *Aram.* word; elsewhere in Heb. only 24¹⁴, Ps. 139¹⁹ †; with **קטל**, Ob.⁹ †.

17. **שִׁמְעוּ שְׁמוֹעַ** So 21² (+ **מלחי**, as here), 37², Is. 6⁹ 55² †; G-K. 113ⁿ.

אֶחָדָה †] Both the $\sqrt{\text{}}$ and the form are Aramaic. **חָה** (= **חָי**, **חָיָה**, common in $\mathfrak{T}$ and Syr.; oft. = **הניד**) in Heb. only 15¹⁷ 32⁶ 36². 10. 17, Ps. 19³ † and prob. 52¹¹: **אֶחָה** (properly **אֶחָהּ**; hence Lag. Bu. here **אֶחָהּ**) is an inf. Afel (cf. Dn. 2¹⁰ **לְהַחֲיוֹה**), used as a subst.; cf. Dn. 5¹² **אֶחָהּ אֶחָהּ**, the *declaring* of riddles: Ps. 49² $\mathfrak{T}$ **שִׁמְעוּ אֶחָהּ דָּא**, hear this *declaration* (teaching); for the form in Heb., see G-K. 85^b (**אֶחָהּ**), 85^c (**הַנִּפְחָה**, inf. from **נִפַּח**, formed on the *Aram.* type, cf. **הִנְחָה**, Dn. 5²⁰). $\mathfrak{A}$ *ἀναγγεῖλω* = **אֶחָהּ**: so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + **בְּאֵזְנִי**, but without a vb.) cf. 15²¹ and 2 S. 22⁷; but in the latter case **חֲבָא** has almost certainly dropped out (see Ps. 18⁷, and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. **עֲרַכְתִּי** [**ערך** to *arrange, set in order* (e.g. pieces of wood, (the dishes on) a table, (the line of) battle) is used with **מִלֵּן** as the expressed object in 32¹⁴ (**הַשִּׁיב**, to *answer*), and probably, with the same or a synonymous word understood but not expressed, in 33⁵ (**הַשִּׁיב**) 37¹⁹ (**אִמְרָל**) of careful, well-arranged speech. **עֲרַךְ מִשְׁפָּט** might, therefore, well mean to *set forth, or state a legal case*, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23⁴, where the parallel is particularly noticeable—**אֶעֱרַכֶּה לְפָנָיו מִשְׁפָּט וְפִי אֲמַלֵּא תוֹכַחַת**. For the use of **מִשְׁפָּט**, not of legal *decisions*, but of *pleadings*, cf. 1 K. 3¹¹; and for a somewhat analogous use of **ערך**, cf. 2 S. 23⁵ **עֲרוּכָה בְּרִיחַ** . . . *a covenant (of which the terms are) fully and duly set forth* (Dr. *ad loc.*). The phrases in 23⁴ and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has

not yet stated his case, and is still in v.²² only on the point of doing so. Hence Budde, *e.g.*, renders here by “ich habe die Verhandlung gerüstet,” in 23⁴ by “darlegen wollt’ich vor ihm das Recht.” This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, *I foresee the result of the legal argument*,—an admirable parallel, it is true, to v.^{18b}, but a meaning that is very hazardously based on a doubtful interpretation of the difficult phrase ערבי הריינים in *Pirke Abhoth*, 1⁸⁽⁹⁾. $\mathfrak{C}$ renders $\epsilon\delta\omicron\varsigma\ \epsilon\gamma\epsilon\ \omega\epsilon\gamma\gamma\upsilon\varsigma\ \epsilon\iota\mu\iota\ \tau\omicron\upsilon\delta\ \kappa\rho\acute{\iota}\mu\alpha\tau\omicron\varsigma\ \mu\omicron\upsilon$, reading קרבתי instead of ערכתי; reading with $\mathfrak{C}$ and pointing קִרְבִּיתִי we should obtain the phrase used in Is. 41²¹; but this, too, might be open to the objection, for what it is worth, that v.¹⁸ would anticipate v.²².]

משפטי] rd. משפטי, with $\mathfrak{C}\mathfrak{S}$, 1 MS^K Du. [Even if משפטי be read, the phrase remains virtually identical with that in 23⁴ (see last n.), and it is noticeable that Bu., who *translates* differently in 23⁴ and here, argues in favour of $\mathfrak{M}$ here and consequently of exact identity of phrase in the two passages.]

19. . . . מי הוא ירשעני as Is. 50⁹ מי הוא ירשעני 4⁷ (*Lex.* 216b).

21. [הרחק] G-K. 29g.

תבעתני as 7¹⁴.

22. [והשיבני] *and answer me*: lit. *turn me back* (*sc.* with a word; see Dr. on 2 S 3¹¹); with omission of רבר, as 20² 33^{5, 32}, 2 Ch. 10¹⁶ (|| 1 K. 12¹⁶ + רבר); cf. Dn. 3¹⁶ (Aram.).

23. $\mathfrak{C}$ πόσαι εἰσὶν αἱ ἀμαρτίαι μου καὶ αἱ ἀνομίαι μου; δίδαξόν με τίνας εἰσίν; surely reads * as $\mathfrak{M}$, and expresses פשעי וחטאתי by τίνας. [Attempts to emend (Be. Du.) $\mathfrak{M}$ on the basis of $\mathfrak{C}$ are therefore ill-advised. Still the recurrence of חטאות and חטאתי in the same v. are “not exactly an elegance” (Bu.), and some corruption earlier than $\mathfrak{C}$ is not improbable.]

25. [ואת] אֵת before an indetermin. noun is very anomalous (G-K. 117c; Ew. § 277d (2); Dav. § 72, R. 4): rd. prob. וְאֵם (Be. Bu.); and cf. Kö. 288g. If correct, אֵת will point to the particular piece of chaff symbolizing Job.

26. [כי] not *for* (RV.), but *that* after a question implying surprise or deprecation; as, *e.g.*, 6¹¹ 7^{12, 17}, Gn. 20⁹, Is. 22¹; *Lex.* 472b.]

27. וְתִשֵּׁם] the jussive is out of place: rd. וְתִשֵּׁם (Dr. 171, 174; Bu.). G-K. 109*k* allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

סד] 33¹¹† (a quotation from here). Syr. ܣܕܐ, wooden stocks; in Acts 16²⁴ ܣ for τὸ ξύλον (as Jb. 33¹¹ ܣܕܐ for סד). Cf. מִהֶפְכָּת and צִינָה.

חַקֵּה] חַקֵּה is to *cut in, grave, carve*: hence Pu. מִחֻקָּה, carved work, 1 K. 6³⁵, Ezk. 8¹⁰; and הַחֻקָּה (only here), to *cut in or grave for oneself* (cf. הַחֻפְשֵׁט, to *strip off for oneself*, הַחֻפְתָּח, *sibi solvere*; G-K. 54*f*); i.e. thou *incisest or makest thee a line against* (= *about*) the soles of my feet, fixest limits for them which they may not pass. Du. regards רָגְלִי as repeated by error from א, and pointing שְׂרָשִׁי, renders, "Thou makest thee a groove about my *root*," supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line 14^{5c}, so as to form a couplet: Thou fixest its limit (הָקִי) that it cannot pass.

28. And he—a man thus miserably treated (²⁷)—*crumbles away like a rotten thing*—in particular (see on 5³) worm-eaten wood,—and like a moth-eaten garment. ܣܐ ܝܣܐ ܐܨܟܳܬܐ, ܣܐ ܝܣܐ ܐܨܟܳܬܐ, like a wine-skin, i.e. פֶּרֶקֶב, Aram. ܪܘܢܳܩܐ, Gn. 21^{14. 15. 19} ܪܘܢܳܩܐ, ܣܐ ܝܣܐ ܐܨܟܳܬܐ, for הָקִי; for בָּלָה of a water-skin, cf.

Jos. 9⁴ בָּלִים. Be. adopts this reading; but ܣܐ yields a perfectly satisfactory sense. The 3rd person, following the 1st in v.²⁷, is, however, somewhat awkward; and hence v.²⁸ has been supposed to be either misplaced—Me. would place it after 14^{2a}, Sgf. after 14^{2b}, and Bi. after 14³, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.'s explanation of 13^{27c} 14^{5c}, הוּא must be rendered *it*, and will refer to the "root" of 27^c. For פֶּרֶקֶב (not פֶּרֶקֶב, as is general when the subst. is not defined by an adj. or rel. cl. following), cf. 14^{2. 6} 16¹⁴ 31¹⁸ 38³ (Di.); and see G-K. 1260, *p*; *Lex.* 207*b*, *f*.

CHAPTER XIV.

2. [יָצָא] could also (cf. יַעֲמֹד in *δ*) be pointed as impf. יָצָא; in this case the construction is exactly as in v.¹⁰, the first following impf. with *waw* consec. being in accordance with Dr. § 80, the second with Dr. § 76, *β*; in מָלַל the vb. is pf. of experience (Dr. § 12) followed by the impf. with *waw* consecutive (Dr. § 80). It is not certain that ἄνθος ἀνθησάν read differently from מָלַל: in any case it is unnecessary to substitute יָצָא (Wr.) or יַעֲמֹד (Be.) for יָצָא; for יָצָא is used of plants (1 K. 5¹³, Is. 11¹): like מָלַל (of plant life, *e.g.* Ps. 90⁶) it is here used figuratively of men, as are מָלַל in 24²⁴ and פָּרַח and צִיץ in Ps. 92⁸.]

[וַיִּבֹּל] We have parallel forms in 18¹⁶ יָבַל, 24²⁴ and Ps. 37² יָבֹלוּ †; cf. לָעָרֵב יִמְלֹל וַיִּבֹּשׁ, Ps. 90⁶. It has been questioned whether the first four of these forms are Kal, from מָלַל*, to *droop*, *languish*, cogn. with אָמַל, or Nif., from מָלַל, parallel to מָלַל (cf. Ps. 58⁸ יִתְמָוְלוּ; Ps. 118¹⁰ 11. 12 בִּשְׁמִי כִי אֶמְלֹךְ), to *cut off* (Ps. 90⁶, with the implicit cogn. ptc. as subject, הַמְמָוֶלֶת). The latter rendering seems the more probable. מָלַל is more naturally connected with מָוַל than with אָמַל; and while in many of the passages either sense would suit, in Job 24²⁴ *be cut off* is more suitable than *droop*; and to be *cut off* is such a common fate for grass that the objection that to *droop* or *languish* is what more normally happens to it, does not amount to much. ἄνθος ἐξέπεσεν = וַיִּבֹּל, and *fades away* (see Is. 28¹ τὸ ἄνθος τὸ ἐκπεσόν = צִיץ נָבַל, 4 40⁸), which might well be the orig. reading; so Du.

3. [וַאֲחֵי] ἄδῃ, Me. Di. Wr. Bi. Be. Bu. Du. וַאֲחֵי, in better agreement with the context. For the emphatic position, cf. Gn. 12¹², 2 S. 12⁹, 1 K. 1^{6.36}, Is. 57¹¹ 58², Jer. 9², Ezk. 22¹², Hos. 2^{15b}: see further examples in Dr.'s n. on 1 S. 15¹.

4. [מי יתן] followed by an accus. of the thing longed for, as Dt. 28⁶⁷, Ex. 16³ al. לא אחר is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.^{1.2} Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens^b by prefixing מִחַטָּאת, "not one is *without* sin"; but this strains unduly the מן.

5. חקו (Kt.) חק is originally something *cut in* (Is. 22¹⁶ לו חקקי בסלע משכן לו), and so something *incised*, or *engraved*, on stone or metal, *i.e.* a *statute*; then more generally something *prescribed*, in many different applications (Lex. 349) as a *prescribed allowance* of food (Gn. 47²², Pr. 30⁸), a *prescribed due* (Lv. 6¹¹), here and v.¹³ a *prescribed limit* in time (on the question whether it also denotes a *prescribed limit* in space, see phil. n. on 26¹⁰ 38¹⁰).

עשית Θ ἔθου, Σ ἔταξας, Υ constituiisti, which point to שָׁפַת; so Be. Bu. Du. There occurs indeed in 28²⁶ לַמָּטָר בָּעֵשְׁתוֹ חָק, but חָק has not there the same meaning as here.

6. [מֵעַלָיו] *from upon* him,—that thy unfriendly eye may rest *upon* him no more; cf. *e.g.* 9³⁴, Ex. 18²², Am. 5²³, Jon. 1¹¹ (Lex. 758b, b).

[וַיִּחְדַּל] חָדַל is to *cease* (v.^{7^{end}}), *desist*, *forbear*; the meaning to *cease* (*sc.* from labour), *rest*, is very doubtful; the only parallel being 1 S. 2⁵, where, however, חָדַל עָבַד should almost certainly be read for חָדַל עָרַד. Read וַיִּחְדַּל, *and desist, forbear* (Am. 7⁵ al.); so Bu. Be.^K St.; Gr. וְיָנַח לוֹ, *that he may have rest* (impers., as 3¹³); but it is not certain that ἵνα ἡσυχάσῃ represents this.

[יִרְצָה . . . יוֹמוֹ] יָרַח, *to take pleasure in, enjoy*, with the acc., *e.g.* Ps. 102¹⁶. יוֹמוֹ here virtually = *his* (finished) *day*—the hour toward sunset when he receives his wages (Dt. 24¹⁶) and rests (7¹¹).]

7. [ועוד] Dr. 124, 136 and *Obs.*; cf. Pr. 19¹⁹.

[יחליף] in Kal (of a plant) to *come on*, i.e. to *sprout* (Ps. 90^{5, 6} בִּבְקָר כַּחצִיר יִחְלֹף: בִּבְקָר יִצִּיץ וְחָלַף); in Hif. to *renew* (Is. 40³¹), or, as here, to *show newness* (G-K. 53*d*), i.e., of a plant, to *put forth fresh shoots*, of a bow (29²⁰), to *keep fresh* and pliable, opp. to old, dried up, and useless.

8. [יזקין] G-K. 53*e*; Ew. § 122*c* (acc. to Ew. with an *inchoative* force = *senescere*; so המתיק 20¹² *dulcescere*; האמיץ, Ps. 27¹⁴ to *become courageous*; העשיר, Ps. 49¹⁷ *ditescere*; הָשִׁים, Jb. 21⁵ *stupescere*; מרעיד, Dn. 10¹¹ *contemiscens*).

9. [יפריח] *put forth buds or shoots* (G-K. 53*g*); Pr. 14¹¹ (fig.) בחצרות אלהינו יפריח 92¹⁴, ואהל רשעים יפריח.

[עשה] = *produce*, as Gn. 1¹¹, Ezk. 17⁶ al. (*Lex.* 794*b*, 2).

[נמטע] *something* (freshly) *planted*: *Ἐ νεόφυτον*.

10. [ויחלש] 1 after ימות, Dr. 80; G-K. 111*t*. If חלש means to “waste away” (EVV.), any word may mean anything in Heb. The $\sqrt{\text{חלש}}$ means, as in Aram. ($\mathfrak{C}$ and Syr.; e.g. ܡܠܚܫ = *ἀναδρος, ἀσθενής*, PS. 129⁵), *weak*; it does not even, as is sometimes said, mean *prostrate* (except in a fig. sense), and it is opposed to גָּבוֹר (Jl. 4¹⁰ יֹאמַר גָּבוֹר אֲנִי, Ex. 32¹⁸ “the answering of חלשה,” opp. to “the answering of גבורה”); in Ex. 17¹³ read וַיִּחְלַשׁ, *weakened, disabled*, as in Jb. 12²¹, $\mathfrak{C}$ מחליש ותקוף מלכיא מִחְלִישׁ (Levy) for רָפָה; in Is. 14¹² חלש על cannot possibly mean “lay low”; rd. either מַשְׁלַל כְּלִגְוִים or חֹלֵשׁ עַל-נַפְיוֹת (*lying*) *powerless* on the corpses. $\mathfrak{C}$ ὄχρετο = וַיִּחְלַף (see v. 20 19¹⁰, $\mathfrak{C}$ and $\mathfrak{M}$), and *is gone*, or even (Wr. Gr. Bu.) וַיִּחְלַף (9²⁶, Ps. 102²⁷; cf. ἀπέρχομαι for חָלַף, 1 S. 10³, Ct. 2¹¹, Bu.), forms a better sequel to ימות than ויחליש; and either of these, it must be admitted, may well be right.

[ואיו] $\mathfrak{C}$ οὐκέτι ἐστίν, $\mathfrak{S}$ ܐܝܢܐ , which, unless paraphrases, will express וְאֵין or וְאֵינּוּ; so Me. Sgf. Be. But this—quite apart from the fact that at least וְאֵין (as distinct from וְאֵינּוּ) is found only after verbs implying (1 S. 9⁴), or expressing (3⁹, Ps. 69²¹, Pr. 13⁴ 14⁶ 20⁴, Is. 41¹⁷ 59¹¹, Ezk. 7²⁵ †) a *search*—is, as Bu. Du. Peake all remark, much inferior to the question. Sgf. Be. are hypercritical. “The question,” they declare, “is

out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument וְאֵין is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both *Where is he?* and *He is not* must be understood with the same tacit limitation, "Where on earth?" and "not on earth." מִי, אֵיךְ, and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (*no one, no where, not, etc.*); see, e.g., 20⁷ אֵיזוֹ.

II. Varied from Is. 19⁵ וְנָהַר יַחֲרֹב וַיִּבֶשׁ (of the *future* decay of Egypt, the ים and the נַהַר being the Nile): the poet applies the words more generally, ים having no doubt the sense of an inland sea or lake (as, e.g., in כְּנַרְתַּי (ים)). Di. Be. Du. strike out the v. as (Du.) a "thoughtless marginal citation on 19a. b, to which (after 19c) 12a also belongs: both, forgotten by a scribe, in the end found their way here": Du. thus omits 11 altogether, makes 10a. b. 12b. c the quatrain here, and 19c. 12a. 20a. b the quatrain after 18a. b. 19a. b. But these transpositions are violent: 12a is much more forcible where it is than after 19c; and the comparison in 11, so far from breaking the connexion between 10 and 12, forms an effective introduction to 12, and justifies the reinforcement, in different words, of the thought of 10. For the comparison expressed by the † *adaequationis* in 12, see 19c, Pr. 25²⁵ 26¹⁴ al.; *Lex.* 253a.

אֲזָלוּ The common Aram. word for *go*—in Heb. here, Dt. 32²⁶, 1 S. 9⁷, Jer. 2³⁶ (text doubtful, but not certainly wrong: see Dr., *Jer.*, p. 339f.), Pr. 20¹⁴†, usually with the force of "*go away*."

12. עַד בְּלֹחִי בְּלֹחִי occurs before a subst. in Is. 14⁶ †, מִכֶּחָ בְּלֹחִי בְּלֹחִי; and מִבְּלֹחִי, מִבְּלֹחִי often before an inf. (so, no doubt, עַד בְּלֹחִי, Dr. on Dt. 3³; *Lex.* 117a). Is. 14⁶, and the fact that the inf. is a subst., may defend עַד בְּלֹחִי here; but בְּלִי is much more frequently used to negative a subst.; and we have twice עַד בְּלִי: Ps. 72⁷ עַד בְּלִי יִרְחַח, Mal. 3¹⁰ עַד בְּלִי דִּי. Ἐ ἕως ἂν ὁ οὐρανὸς οὐ μὴ συντραφῇ (ἔ donec non consuetur),—prob. a paraphrase: Ἄ ἕως ἂν κατατριβῇ (whence Ἐ donec atteratur), ΣΘ Ἐ ἕως παλαιώθῃ, Σ^H כָּל־מַצֵּל וְכָל־מַצֵּל, S—all = עַד בְּלוֹת שָׁמַיִם (for Ἄ see Gn. 18¹², Is. 51⁶, Field) till the heavens

wear away (so Geiger, *Urschrift*, p. 417; Bi. Be. Du.). It is true, בָּלָה is used of the heavens and earth, Ps. 102²⁷ וְכָל־בְּנֵי יִבְלֶה, Is. 51⁶ כִּי שָׁמַיִם כַּעֲשֵׂן נִמְלָחוּ וְהָאָרֶץ כִּבְבָרָה תִּבְלֶה, to denote their gradual wearing away; but with עַד the absolute negative בָּלָה (or בָּלִי) is more forcible.

וְיִקְרִצוּ רֹגְ [the change to singulars (Θ^A 'A יקִיץ, Θ (Field) וְיִקְרִצוּ רֹגְ: Be.^K Du.) is not necessary: when a *group* of persons is spoken of a change from sg. to plur., or *vice versa*, is frequent in Heb. poetry (cf. on 21³⁰). Bu. would attach ^{12a} to ¹¹ (cf. ¹⁹), making ^{12b.c} an independent distich, and so leaving the two plurals by themselves.

14. הַיְחִיָּה [Θ ζήσεται, probably a dogmatic rendering, intended to make Job affirm distinctly the thought of the resurrection. Cf. ἕως πάλιν γένωμαι, for ^{14c} עַד בּוֹא חַיִּיפוֹתִי. Du., however, supposes Θ to imply, for הַיְחִיָּה, וְיִחְיֶה, which he adopts, taking אִם as expressing a wish (Ps. 81⁹ 95⁷ al.; G-K. 151e), "If only a man might die, and live again!" and regarding the line as the last of the quatrain, 13^{a.b.c} 14^a.

15. תִּכְסֶּף [Kal, Ps. 17¹² †; Nif. Gn. 31³⁰, Ps. 84³ † (Zeph. 2¹ נִכְסֶּף לֹא = *unabashed*; see Ƨ of Ps. 35⁴ 69⁷). The Nif. being certain in Gn. 31, Ps. 84, Bu. would read it also here and Ps. 17¹².

16-17. Do these verses describe God's *present* attitude towards Job (so Ew. Di. De. Da. and most)? or do they carry on ¹⁵, describing what God's *future* attitude would be, if he were to act as described in ¹⁵ (so Umbreit, Hi. Me. Studer, and esp. Bu.; also Ho.)? In the former case, they will be rendered: "For (giving the reason for the preceding wishes) now thou numberest my steps (watchest my movements jealously, as if I were a malefactor; cf. 13²⁷), Dost thou not keep watch upon my sin (שָׁמַר עָלַי, as שָׁמַר אֵל, 2 S. 11¹⁶ (עָלַי=אֵל), as often in some books; *Lex.* 41a), of Joab keeping watch upon Rabbath-Ammon; and, in a friendly sense, of keeping watch over so as to guard, שָׁמַר אֵל, 1 S. 26¹⁵; שָׁמַר עָלַי, 1 S. 26¹⁶, Pr. 21¹¹ 6²²; the question indicated by the tone of the voice, G-K. 150a, *b*; or better, with Θ Ew. Di. Du. לֹא תַעֲבֹר, Thou dost not *pass over* (Mic. 7¹⁸, Pr. 19¹¹; cf. c. 7²¹) my sin)?

My transgression is sealed up in a bag (Hos. 13¹²); And thou plasterest over (13⁴) my iniquity (keepest it securely fastened up till the day of reckoning)." In the latter case they will be rendered: "For then thou *wouldest* number my steps (and see that I made no slip"; cf. 31⁴ "Doth not *he* see my ways, and number all my steps?" also "I would declare unto him the number of my steps," in 31³⁷); "Thou *wouldest* not keep watch upon my sin; My transgression (*would be*) sealed up in a bag (to be brought out and remembered no more), And thou *wouldest* (וְהִטַּפַּל) plaster over (whitewash, fig. for palliate) my iniquity." But [the first of these two interpretations was adopted in *The Book of Job* (1906)].

18. הָרַ נֹפֵל יָבוֹל, usu. of a flower or leaf, seems to combine the ideas of *fading* and *falling*; cf. Is. 1³⁰ כִּי תִהְיוּ עֲלֶה בְּאֶלֶף נָבֵלָה וְעֵלֶה בְּאֶלֶף נָבֵלָה, *fading and falling* in regard to its leaf, 28¹ וְצִיָּם נֹבֵל, 34⁴ the heavens will rot and be rolled up like a scroll, Ps. 1³; fig. of the earth, to *wither*, Is. 24⁴ אֶבְלָה נָבֵלָה הָאָרֶץ; to *sink down exhausted*, Ps. 18⁴⁶ בְּנִי נָכַר יָבֹל, Ex. 18¹⁸ (Jethro to Moses) נָבֵל תִּפֹּל גַּם אַתָּה גַּם הָעָם הַזֶּה אֲשֶׁר עִמָּךְ; it is thus rather a strange word to apply to a mountain (RV. "cometh to nought" is too free a version). Still it might perhaps be used figuratively for *crumble away*. So Di. De.: "But a mountain falling *crumbleth away*"; Du. יָבוֹל, "But even a mountain *crumbleth away*" ("the 'even' is implied by the emph. position of הָרַ and צוּר"). Both express יָבֹל for יָפֵל; hence Lag. Sgf. Be. Bu. נָפֵל יָפֵל, "But a mountain *surely falleth* (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) נֹפֵל יָבֵלָה, a fallen mountain (נֹפֵל, as Dt. 21¹ al.) *weareth away* (cf. on v.¹²). [There are indications in the MS that Dr. doubted whether פֵּל, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

יַעֲתֵק πάλαιωθήσεται, from the Aram. sense of the √; see on 21⁷.

19. שְׁחָקוֹ Ex. 30³⁶ (ingredients of incense); Ps. 18⁴³ =

2 S. 22⁴³ (fig. of foes) †. Syr. ܡܢܝܢ, oft. for *συντρίβειν*.
For the *order* (obj., vb., subj.), Dr. 208. 1; G-K. 142. 2a.

[תשטף] with ספִּיחָה, the plur. being construed as a collective (G-K. 145*k*); cf. 20¹¹ 27²⁰ 30¹⁵, Is. 34¹³ 59¹², Ps. 18³⁵ 37³¹. Upon the same principle, the suff. in ספִּיחָה refers to מִים (G-K. 135*p*, though all the instances cited are not certain); cf. c. 39¹⁵. But ספִּיחָה would be certainly better.

[ספִּיחָה] *their overflowings*: Arab. *safaha*, to *pour out* (e.g. blood, Qor. 6¹⁴⁶); Is. 5⁷ מִשְׁפָּח †, *shedding* (of blood); ספִּיח also, if rightly explained as meaning properly growth from *spilled* grain (Lv. 25⁵ ספִּיח קציר, ¹¹; 2 K. 19²⁹ = Is. 37³⁰ †), will be from the same √. Gr. Bu. Be.^K ספִּיחָה, supposed to mean a *prostrating*, violent rain, a “cloud-burst,” from סחף, a √ rare in Heb. (Jer. 46¹⁵ si vera l., Pr. 28³ סחף מִטֶּר †), but common in Syr., in the meaning to *throw down* (e.g. a house, for *καθαίρειν*; = ἐδαφίζω, Lk. 19⁴⁴; PS. 2590 f.). As, however, there is no evidence that סחף was confined in Heb. to the prostrating effects of *rain*, the supposition that ספִּיחָה meant specifically a “cloud-burst” is precarious.

20. [תתקַּח] 15²⁴, Qoh. 4¹² †; cf. תִּקַּח, Est. 9²⁹ 10², Dn. 11¹⁷ †. Aramaic תִּקַּח, *be strong* (Dn. 4^{8.17} al., Tgg. Syr.), and, except here and 15²⁴, only in late Hebrew. The sf., as in יִכְלִיתוּ, Ps. 13⁵; G-K. 117*u*.

תִּשְׁמַח מִשׁוּחָה would be better.

21. [יִצְעֲרוּ] opp. to כָּבֵד, as Jer. 30¹⁹, יִצְעֲרוּ וְהִכְבִּדְתִּים וְלֹא יִצְעֲרוּ; [so here in exact antithesis to יִכְבְּדוּ, *they come to honour* (RV.), יִצְעֲרוּ means *they come to dishonour*; cf. *ἄτιμος*, Mt. 13⁶⁷; *σπῆλαις ἐν δὲ δόξῃ*, “sown in *dishonour*,” 1 Cor. 15⁴³].
לְמוֹ the accus., as Ps. 73¹⁷; cf. 9¹¹.

CHAPTER XV.

2. [החכם יענה דעת־רוח] usage would admit of דעת־רוח defining the answer given (cf. Gn. 41¹⁶, Pr. 18²³, Neh. 8⁶), in which case we should render, *should a wise man (i.e. Job) make reply with windy knowledge*: or of being that to which the reply is made (cf. 32¹² 40² and probably 33¹³): then render, *should a wise man (i.e. Eliphaz) make reply to (such) windy knowledge as Job has given utterance to*. Parallelism favours the former rendering.]

3. [הוֹבִיחַ] The inf. abs., defining *how* the actions mentioned in ² take place, as often (G-K. 113^h).

[יִסְבֹּן] in the sense of to *benefit, profit, or* (34⁹) *gain profit*, only in Job (22² 34⁹ 35³).

[וּמְלִים] Ἐ ἐν λόγοις, reading, perhaps, במלים (without *waw*); but מל is perfectly possible, and an instance of the force of a prep. (here ב in בדבר) extending from one line of a distich to another; G-K. 119^hh.]

6. [יַעֲנֵנּוּ] “with the fem. dual, as Pr. 5² 1¹⁶ 26²³, Ps 11⁴” (Di.); G-K. 145^u.

7. Wast thou the first (syntactically, “*as a first one*,” accus. defining תְּהִיָּלָה, G-K. 118^q; cf. Is. 65²⁰) born to be a man? (אדם, accus. of product: 11¹² 22¹⁶, Mic. 3¹², Is. 24¹²; G-K. 121^d).

[רְאִישׁוֹן] “exhibits a double orthography, the phonetic with י, the etymological with א” (Du.); cf. רְאִישׁוֹנָה, Jos. 21¹⁰, and G-K. 23^c. The same orthography (רְאִישׁוֹן) is found always in the Sam. Pentateuch, Gn. 8¹³ 13⁴ etc. (Kö. ii. 225ⁿ).

8. [הַבְּסוֹד] Cf. 22¹³; and see G-K. 100^l.

[הַבְּסוֹד אֱלֹהִים תִּשְׁמַע] סוד means (1) *familiar, confidential converse, secret*; cf. Am. 3⁷, Pr. 11¹³ 25⁹; (2) a company or circle who talk confidentially to and exchange secrets with one

another, and so sometimes *a council*; cf. Jer. 6¹¹ 15¹⁷; and in this latter sense and combined with יהוה or אלה (Jer. 23^{18, 22}, cf. Ps. 89⁸), סוד means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. שמע ב is occasionally (37², and, perhaps, Gn. 27⁵) an intensified mode of expressing what is commonly expressed by שמע with the acc. (cf. *Numbers*, p. 123); if so intended here, we may render, *Wast (or art) thou listening to the secret council of God?* otherwise render, (*Being, or standing*) *in the council of God, wast (or art) thou a listener?*

[ותגרע] . . . [תשמע] the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. 1²⁶) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—*art thou wont to be a listener*. In either case ותגרע may have been intended to be not co-ordinate as in תגרע, but consecutive ותגרע—*didst (or dost) thou listen, and (so) draw to thyself*.]

10. [שָׁב] The vb. שָׁבְתִי in 1 S. 12² †, and שִׁיבָה often (Gn. 42²⁸ etc.); but the ptc. שָׁב only here, as in Bibl. Aram. (Ezr. 5^{5, 9} 6^{7, 8} 14 †; = *elders*). סָב, Syr. سَاب (from سَاب), are both common.

[ישיש] see on 12¹².

[כביר] see on 8².

[ימים] acc. of respect, *in regard to* (Anglicè “in”; Germ. “an”): Dr. 193, 194 (pp. 258 n., 259 n.); G-K. 131*q* (rather badly classed under “apposition,” though qualified as apposition “in the wider sense”; notice, however, §§ 131*p* and 118*m*).

11. [לֶאֱט] אֶט, *gentleness*; as adv. acc., 1 K. 21²⁷ אֶט וְיִהְיֶה אֶט †; with the ל of norm or state, as in לֶבְטָה (*Lex.* 516*b*); here ל before the tone syll., elsewhere לֶאֱט, 2 S. 18⁵, Is. 8⁶; לֶאֱטִי, Gn. 33¹⁴ †.

12. [יִרְזָמוֹן] Either רָם † is a by-form of רָמַן, or יִרְזָמוֹן must be read with 5 MSS. רָמַן is common in Arab. Aram. and NH. in the sense of to *make a sign*, whether by the eyes, or in other ways, and likewise more generally to *hint at, signify* (e.g. in

interpretation, as "this *signifies* a great mystery"); thus Pr. 6¹³ § for מָרָה, *maketh signs* with the fingers, 10¹⁰ § for קָרַן in קָרַן עֵץ, often for (δια)ϑεύω, as Lk. 1^{22. 62}; see also Is. 3¹⁶ § (כַּמֶּלֶךְ for מִשְׁקֵרוֹת), and *Shabb. 62b ap. Levy*; Is. 58⁹ ט באַעבַע, Gn. 44¹⁹ ט Ps.-J. רָמַן יוֹסֵף לִמְנַשֶּׁה, *made a sign* to Manasseh. To judge from usage elsewhere רָמַן (רָמַן) here will denote not directly the movement of the eyes in passion (e.g. *flash*, or *roll*), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes *hint at*?" Bu. (after Rsk. Hfm.) suggests יְרוֹמָן (so 1 MS), which would suit the context well, and may be right; cf. Pr. 6¹⁷ עֵינַיִם רָמוֹת, עֵינַיִם רָמוֹת עֵינַיִם וְעַפְעַפּוּ יוֹשָׁא 30¹³.

13. [וְהוֹצֵאתָ] after כִּי חָשִׁיב the *waw* consec. is required (Dr. 115, s.v. כִּי): either, therefore, the *mil'el* tone is exceptional (Dr. 111. 4, *Obs.*; cf. G-K. 49k), or, as we always elsewhere have וְהוֹצֵאתָ, וְהוֹצֵאתָ, וְהוֹצֵאתָ should be read.

[מָלִין] as this is a weak word, Du. would read מָרִי, comparing 23².

15. [נָכַר] so 25⁵, La. 4⁷; see G-K. 67ee.

16. [נִתְעַב] the Nif. ptc., with gerundial force, = *abominable*; G-K. 116e.

[נִנְאֵלָה] Ps. 14³ = 53⁴ נִנְאֵלָה †, as here, in a moral sense; in Arab. (conj. viii.) to *be confused*; of milk, to *turn sour*.

17. [אֶחָד] is a purely Aram. root; elsewhere in Heb. only 32^{6. 10. 17} 36², Ps. 19³; cf. אֶחָד 13¹⁷ †.

[וְאִסְפָּרָה] The so-called *waw apodosis*: Dr. 125; G-K. 143d. Nothing would be lost by its omission; but it is hazardous to infer that, because GSY do not *express* ו, they therefore did not *read* it. EVV. do not express it; but the translators certainly read it.

18. [וְלֹא כָחָד מֵאֲבוֹתָם] וְלֹא כָחָד must, if M is right, be parenthetical: "which wise men declare, without hiding it, from their fathers," though וְלֹא כָחָד מֵאֲבוֹתָם would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. וְלֹא כְּהָדוֹם אֲבוֹתָם, "and from whom their fathers did not hide (it),"—the sf. מ by G-K. 117x. On the other hand

וְלֹא כִחְדוּ seems to go with, and to strengthen, יְנִידוּ; cf. Is. 3⁹ וְהִטְאֵתֶם כִּסְדֵּם הַגִּידוּ לֹא כִחְדוּ.

20a. [מִתְחַלֵּל] = *is tormented*; see on 26⁵. Σ ἀλαζονεύεται, V superbit, S זִסְוִסְוִס, whence Be. מִתְהַלֵּל *boasteth* (sc. of his good fortune). But v. 21^{ff}. describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. Ε ἐν φροντίδι, A ἐν ὀδύνῃ, = 𐤀𐤋.

20b. As Bu. remarks, with the construction adopted above ^b drags after ^a, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, “A (definite) number of years (= years which are numbered, Hi. De. RVm.) are (G-K. 146a) reserved for the terrible” (Ε ἔτη δὲ ἀριθμητὰ δεδομένα δυνάσθη: De.), does not yield a satisfactory sense; “a few years” is alien to the context, and would, moreover, be expressed by שְׁנֵי מִסְפָּר (16²², Nu. 9²⁰), not מִסְפָּר שְׁנִים; and the explanation (De.), “a definitely fixed number of years, after which his fall comes,” extracts more from the Heb. expression than it can be reasonably supposed to contain.

21. [בְּשִׁלוֹם] Ε ὅταν δοκῇ ἡδὴ εἰρηνεύειν,—a good paraphrase.

[יְבוֹאֲנוּ] Cf. 20²², Pr. 28²² etc.; G-K. 118f.

22. [שׁוּב] inf. after הָאֵמֶן; cf. Jg. 11²⁰ (rather differently), and with ל, Ps. 27¹³; and see on 3⁸. הָאֵמֶן לֹא itself, as 9¹⁶. Du., violently, לֹא יֵאֲמֵן שׁוּב for לֹא יֵאֲמֵן שׁוּב, as v. 30. Ε μὴ πιστευέτω = לֹא יֵאֲמֵן (cf. 31); so Me. Sgf.

[צָפֹה] for צָפוּ ([or] G-K. 75v [for צָפוּ]), and, no doubt, in view of the extreme rarity of the form (unless צָפֹה be read) a mere error for it (Qrê and many MSS have צָפוּ). צָפֹה is to *look out* as a watchman, ל צָפֹה to *watch for*, in a bad sense Ps. 37³², very rarely construed with an acc. (Pr. 31²⁷); if correct, צָפוּ will mean here “*looked* (or *spied*) *out* (and brought) to the sword”; but the fig. and constr. are both strange; and prob. צָפֹה, “*reserved* (v.²⁰) *for*” (Ew. Bi. Perles, Du., cf. Bu.) should be read.

[אֵלֵי חַרֵּב] Ε Me. Bi. Be.^{Kit}. Bu. יְדֵי חַרֵּב (or אֵלֵי). Idiomatic (5²⁰, Jer. 18²¹, Ezk. 35⁵, Ps. 63¹¹), but not necessary.

23a. The man's helplessness is vividly indicated by the abrupt אֵיָה (cf. 14¹⁰; and הָנָה, 9¹⁹; Bu.). $\mathfrak{C}$ has κατατέτακται δὲ εἰς σῖτα γυψῖν: whence Me. אֵיָה הוּא לֶלְחֵם (to become the food of the vulture); Sgf. נִתֵּן הוּא לֶלְחֵם לְאֵיָה; Be. נִתֵּן הוּא לֶלְחֵם אֵיָה (Be. ^{Kit.} נִוְעַד for נִתֵּן; but the Nif. of נִוְעַד is not a *passive*); Bu. נִתֵּן הוּא לֶלְחֵם אֵיָה (or נִוְעַד) נִתֵּן.

23b. בִּידוֹ = $\mathfrak{C}$ beside, is very rare (Zec. 4¹², 1 S. 4¹⁸ by emendation for בָּעַד יד; Jer. 41⁹ rd. as $\mathfrak{C}$; cf. בִּירֵי, Ps. 141⁶), the usual idioms being לִיד יד, אֶל יד, or עַל יד. [The text here is uncertain; see below.] $\mathfrak{C}$ has: οἶδεν δὲ ἐν ἑαυτῷ ὅτι μένει εἰς πτώμα. Ἡμέρα δὲ αὐτὸν σκοτινὴν στροβήσει, Ἀνάγκη δὲ καὶ θλίψις αὐτὸν καθέξει: whence Wr. Be. Du. would read יוֹם (Be. לַאֲיָד; Du. נִכְרַ בִּידוֹ (כִּי נִכְרַ בִּידוֹ); ידע כי נכון פִּידוֹ (כי נכון בִּידוֹ); חשך יבעתהו צר ומצוקה תתקפהו; for אִיד, cf. 18¹² ($\mathfrak{C}$ πτώμα); for פִּיד, 31²⁹ ($\mathfrak{C}$ πτώμα); and for נִכְרַ, 31³ ($\mathfrak{C}$ ἀπαλλοτρίωσις). פִּידוֹ is better than לַאֲיָד, and, though נִכְרַ is clever, has the advantage of $\mathfrak{C}$'s support. It is true, נִכְרַ and בִּידוֹ do not seem to be both wanted, and the two make the line [in $\mathfrak{M}$] unduly long. [Moreover, v. 24^b is in $\mathfrak{M}$ four-stressed, and therefore of a length unusual in Job (though see e.g. v. 20). One effect of the emendations suggested on the basis of $\mathfrak{C}$ is to give vv. 23^b, 24 the normal three-stress rhythm. But another effect, as Bu. has pointed out, is to place the subjects (יום חשך and צר ומצוקה) first in both parallel lines; this is a real difficulty, for there is no emphasis on the subjects such as accounts for the repetition of the order, subject, object, predicate, in 12¹¹, and the prefixing of the subj. in both clauses of 8³ 5⁷; but the difficulty could be met by transposing יום חשך and יבעתהו; for that the subject should stand first in one of two parallels, more commonly in the second, as it would then do here, is a not uncommon result of the desire to give variety of cast to the parallel lines of a distich: see, e.g., Is. 11⁶, Ps. 2², Pr. 2¹⁰ (subject first in the second line), and Jb. 3¹⁷ (subject first in the first line); and cf. Gray, *Forms of Hebrew Poetry*, 66-68, 70 f.]

תתקפהו ($\mathfrak{M}$) the fem., agreeing with מצוקה, by G-K. 146e; Kō. 349f.

[עתיד] see on 3⁸.

כִּדְדֹר †] Arab. *kadara*, to *pour out* (e.g. water); in conj. vii. (*inkadara*) to *pour down* (of rain, etc.), *dart down* (of a bird of prey, or Qor. 81², of the stars falling from heaven at the last day), of foes *pouring* or *rushing* upon any one (Fleischer *ap. Del.* here—with, however, a doubtful attempt to fix the sense of כִּדְדֹר as battle-*throng*, by connecting these senses of *kadara* with *kadira*, to be *turbid*; Lane, 2596b-c).

25. אֵל (bis)] = עַל, as oft. (*Lex.* 41a). So v. 26a.

יִתְגַּבֵּר the Hithp., as 36⁹, and (of Yahweh) Is. 42¹³ †, *behaves himself mightily*.

26. [The v. is virtually under the government of the כִּי of v. 25, as is v. 28 of the כִּי of v. 27. In ⚡ the v. begins ἔδραμεν δέ, which might point to וִירַן; cf. ἀνλίσθειν δέ = וִישָׁכַן in v. 28.]

בְּצוּאָר] with a (stiff) neck; cf. Ps. 75⁶ עָקַם בְּצוּאָר. But פְּנִיבֹר (Gr.), cf. 16^{14b}, is attractive: it would form a climax on יִתְגַּבֵּר.

גְּבִי cf. 13¹². Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although עֲבִי is in the *st. c.* Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

27. פִּימָה †] Prob. for פִּאִימָה (G-K. 23f), from Arab. *fa'ama*, to *fill*, conj. ii. iv. to *widen*, hence *taf'im*, *bulkiness*, *corpulence*; 'uf'ima, to *become full of fat*; *muf'am*, *mufa'am*, *fat*, and *wide within* (Lane, 2326). 'Α Σ πιμελή.

28. לֹא יִשְׁבוּ לָמוֹ] Either (Di. Bu.) “(wherein) men (strictly הַיּוֹשְׁבִים: see on 4¹⁹ 7³) should not (Gn. 20⁹ 34⁷; Dr. 39a; G-K. 107g, end, *w*) dwell”; or (Hi. De. Du.), “(which) should not be inhabited,”—lit. *sit*, fig. for, to *flourish*, *be inhabited*, often of cities or countries, as Is. 13²⁰ (*Lex.* 443a, 4), Jer. 30¹⁸ יִשָּׁב וְאֶרְמוֹן עַל מִשְׁפָּטוֹ יִשָּׁב, though not elsewhere of a house. In either case לָמוֹ is dat. comm. *for themselves* (G-K. 119g, end; *Lex.* 516a); but its force can hardly be represented in English; cf. Gn. 21¹⁶ וַתֵּשֶׁב-לָהּ, 22⁶ יָשְׁבוּ לָכֶם פֹּה.

הַתַּעֲתָדוֹ see on 3⁸.

[לְגַלִּים] ⚡ ἄλλοι ἀποίσονται—a paraphrase, perhaps of ⚡

is corrected in the Qrê. נתעה comes in strangely; and various emendations of it, or of בשו נתעה, have been proposed; but none carries conviction. Sgf. בַּבְּשֵׁת נַחֲעֵבָה, "in abominable shame (idolatry)"; Be., with more probability, בַּעֲשָׁרְתוֹ, "in his riches," but עֲשָׂרָה, though quite a possible form, does not actually occur. And the repeated שָׁיָא is forcible.

32. בְּלֹא-יוֹמוֹ] In the poet. books the metheg, which marks the second syll. before the tone, if this syll. is the first in the word, and begins with *sh'wa*, provided the word has a disj. accent, and is preceded by no conj. accent, is attached to the *sh'wa*; cf. 19⁶ 22¹³ 28¹² 30⁸ 32¹⁶; and see Baer in *Merx, Archiv*, i. 201 f., more briefly G-K. 16g, end.

[תמלא] without an antecedent is very awkward. Ἐκ ἡ τομῆς αὐτοῦ πρὸ ὥρας φθαρήσεται, whence Me. Bi. Du. נִזְעַן בְּלֹא יוֹמוֹ יִפֹּל. נִזְעַן (see on 14⁸) would hardly be suitable here; elsewhere, also, it is represented not by τομή, but by στέλεχος (14⁸) and ῥίζα (Is. 11¹ 40²⁴). τομή does, however, stand for זִמְרִי, Ca. 2¹² (cf. τέμνειν for זמר, to *prune*, Lv. 25^{3, 4}, Is. 5⁶); so it might be a mistranslation of זִמְרָתוֹ (Nu. 13²³ al.), his *vine-branch*, which, it has been supposed, has fallen out after ^{31b}תמורתו. Be. Bu. תְּמֹרָתוֹ, his *palm-branch*, before בְּלֹא יוֹמוֹ, which would suit ^{31b} better than זמרתו; but the word is at least not known in this sense (תְּמֹרָה, 1 K. 6^{29ff.}, Ezk. 40^{16ff.}, means appar. a *palm-tree*). מִצַּחֲמָח (= תמורה, ^{31b}; נצה, ^{33b}; נזע, 14⁸; צמח, Ps. 65¹⁰), unless a guess, might, however, as an inexact translation, presuppose this meaning of תְּמֹרָתוֹ in 31^b. Rd. then תִּפֹּל (see on 14²), the fem. referring to תְּמֹרָתוֹ, if this be supplied before בְּלֹא יוֹמוֹ [or, perhaps better, to avoid the subj. standing first in both lines (see n. on v. ^{23b}), after (תמלא)], or, if not, to ^{30b}יונקתו. The latter is safer.

רַעֲנָנָה 3 p. fem. in pause. The *verb* only here.

33. וַיִּשְׁלַךְ rd. וַיִּשְׁלַךְ; and cf. on 13²⁷.

34. גִּלְמֹדָה see on 3⁷. Is. 49²¹ has the *fem.* גִּלְמֹדָה.

35. The inf. abs. by G-K. 113ff; cf. Is. 21⁵ 59⁴, Hos. 4².

תִּכְבֵּל = חָבַל (cf. 1 K. 8^{44b} Be.), חָבַל חָבַל חָבַל.

CHAPTER XVI.

3. [או מה] one MS ^{Ken.} ומה, but with או מה . . . ה, cf. ה . . . או מי, 38²⁸; and ה . . . או, 38³¹ (Jg. 18¹⁹ is different); see *Lex.* 15a, 210a.]

[ימרצך] Either (see on 6²⁵) "What *sickens* thee?," or "What *sours* thee?," the verb in the latter case being supposed to be derived by metathesis from מצר = Arab. مَضِرٌ, *acer*, *acidus fuit*, and meaning in Hif. (Ges.) *irritare*, *exacerbare*. Ἐ ἡ τί παρενοχλήσει σοι ὅτι ἀποκρίνη; Ψ aut aliquid tibi molestum est si loquaris.

4. [לִי] Dr. in trans., *Tenses*, § 143, and BDB, takes ^{4b} as the protasis to ^{4c. d.}; parallelism rather favours giving to לו (with י"ט as in Nu. 22²⁹) the force *if only*, *O that!* (*Lex.* s.v. לו, 2): render then: "If only your soul were in my soul's stead!"]

[אחבירה] Lag. Me. Bi. אֶחְיֶיבָה would suit well with פה (cf. ¹⁰), but not with מלים (Bu.). [The vb. אחבירה is usually derived from חבר, *to join*, but by Barth (*Wurzeluntersuchungen*, 17; G-B.) from حَبَر (حבר, *to join*, being probably = خَبَر *to be coloured, variegated, striped*: in ii. *to make coloured, beautiful, artistic*. The view is attractive, as suggesting an eminently suitable nuance; and, though the vb. does not occur again, the nouns חֲבוּרָה, חֲבֻרָה, *stripes* (of the leopard), are naturally referred to the root. Yet the Arabic use of the vb. in reference to variegated language, beautiful, and then artificial, poems (Goldziher, *Abh.* 129-131), is presumably late, and due apparently to a development of literary taste and criticism peculiar to the Arabs.]

[במלים] G-K. 1199. So במו ראשי; cf. ^{9b. 10a}, Jer. 18¹⁶ ויניד בראשו.

[4d. עליכם] a dittograph from ^{4c.} במו ראשי might be

single-stressed, but, as against במלים in °, it is probably intended to be double-stressed; cf. במו פי with two stresses in 5^a.]

5. אַמְצַנְכֶם] G-K. 6of.

יְהִשָּׁךְ] Those who retain $\mathfrak{H}$ supply the obj. בָּאֵב from the *next* v. (cf. EVV.); but this [though a certain parallel to the construction may be found in Is. 58¹] is anything but natural. Rd. with $\mathfrak{G}\mathfrak{S}$ Me. Bi. Sgf. Bu. לֹא אֶחָשֶׁךְ. Wr. Bu. אֶחָוֶךְ; but the pron. obj. is needed; Be. אֶחָוֶכֶם, which in itself would suit [and give closer parallelism to °], but changes $\mathfrak{H}$ considerably.

6. אִם אֲדַבְרָה] G-K. 108e; Dr. 143; cf. Ps. 139^{8b. 9b}.

בְּיָמַי] poet. for מִמֶּנִּי Is. 22⁴ 30¹ 38¹² †; in pause, בְּיָמַי, 21¹⁶ 22¹⁸ 30¹⁰, Ps. 18²³ 65⁴ 139¹⁹ †.

7-8. [$\mathfrak{G}$ om.⁸ together with בְּלִעְרֵתִי in 7, perhaps on account of its unintelligibility (Be.). The verse and clause division of $\mathfrak{H}$, which is followed not only by RV. but also by Bu., is rhythmically most improbable. The rhythmical scheme being 2: 2, 3, 2: 2, or, if we give a double stress both to אֶרְעָתָה and בְּלִעְרֵתִי, 3: 3, 3, 2: 2; in either case the clause היה וְחִקְמָטִי לְעַר הִיא, sufficiently suspicious on other grounds, is an isolated stichos between two distichs of apparently equal and parallel lines, though in the former of these probably, in the latter certainly, the lines are shorter than is usual in Job (on 2: 2 see 19¹⁴ n.). Two distichs of the normal 3: 3 rhythm (except that בְּלִעְרֵתִי is naturally one stress rather than two) are restored by transferring וְחִקְמָטִי (omitting the ו) from 8 to 7, *i.e.* to the first distich, and dividing the distichs at הַשְּׁמוֹת and בִּי respectively. The emendations (see following notes) which thus divide are, therefore, on the right lines, even though none of them is altogether satisfactory.]

7. הֲלֹאֲנִי] G-K. 75^{ee}.—The change of person is awkward; hence Bu. אֶךְ אַתָּה הֲלֹאֲנִי (with ^b as $\mathfrak{H}$), Be.^T הַשְּׁמוֹתִי אֶךְ עָתָה הֲלֹאֲנִי הַשְּׁמָנִי, attractively, אֶךְ עָתָה הֲלֹאֲנִי הַשְּׁמָנִי בְּלִעְרֵתִי חִקְמָטִי (cf. 42¹¹) בְּלִעְרֵתִי חִקְמָטִי.

8. Bu. keeps $\mathfrak{H}$ as it is, merely in ^b reading כַּעֲשֵׂי for כַּחֲשֵׂי. Be. (after וְחִקְמָטִי) inverting, to gain a subj. for הִיא: כַּחֲשֵׂי בִפְנֵי יַעֲנָה לְעַר הִיא וְיָקָם בִּי. Du. (after וְחִקְמָטִי) retains $\mathfrak{H}$.

Syr. Hex. here; v. Field); hence RVm. *hast shrivelled me up*.

בְּחִישׁוֹתָ. Bu. בְּעִשִּׂי, *my vexation* (5²).

[cf. 30²⁸ n.].

beast disappears.]

see on v.⁴. [חרק . . . בשני

πειρατῶν αὐτοῦ ἐπ' ἐμοί ἔπαισεν = תְּחַצִּי גִדּוּדִיו עָלַי (or בִּי) נִפְלִי

evidence that they did not read **בפיהם**); but see on v.⁴.

agree or assist one another to do a thing (Lane, 2729); Hl. cites Arnold's Amrulk. carm. iv. p. 2, فتماؤوا على قتله.

לַיִן here as a *ἀπ. λεγ.* = לַיִן (Ges. Ew.); or to explaining לַיִן in

all those passages as a diminutive (used here contemptuously) of עָל (Ehrlich); a diminutive of עָל, *wicked*, is distinctly out of place in 21¹¹ (cf. the ילדיהם), and is at best not more suitable than עָל here, עוּל = *child*, in 19¹⁸. On the at most very rare and somewhat doubtful examples in Hebr. of the diminutive *kutail*, which would strictly require עוּל here, see G-K. (Eng. tr.) 86g, note; Brockelmann, § 137.]

על ידי [Cf. מביא על ידי, 2 K. 10²⁴; Jer. 18²¹, Ezk. 35⁵, Ps. 63¹¹. א seems to have read ידי in ^a and על without ידי in ^b—erroneously.]

יִרְטְנִי At least יִרְטְנִי must be read: the √ is יָרַט (Nu. 22³² †), not יָרָה; cf. יָרָא from יָרָא, but יָרָא from יָרָה. Perhaps, indeed, as the √ is intrans., and in Ar. *warrata* (conj. ii.) is *conjecit, præcipitem dedit*, the Pi. pf. יִרְטְנִי would be the correct reading.

12. Notice the word-painting in the two Pilpels.

פרפר Ar. *farfara* is to *shake violently*, also to *break, cut, tear* [cf. الذئب يفرس الشاة, the wolf mangles the sheep—Lane, 235^h]: [Assyr. *to break in pieces*: cf. (if the falcon) *bu'uršu ina pišu ip-ru-ur*, break its prey with its bill, Del. p. 545]; Syr. ضف is to *flap* (wings), Ethp. to *be convulsed*; in Heb. פורר is to *split or cleave*, Ps. 74¹⁸ אחה פוררת בעוז ים, Hithp. Is. 24¹⁹ פור התפוררה ארץ.

הלא דברי כפטיש יפוצץ סלע cf. Jer. 23²⁹ פצפץ.

[ויקימני] possibly from יקימי (cf. the simple impf. in the ||¹³), through a repetition of the preceding י as י: the omission of *kal* in א is, however, scarcely proof of the reading.]

13. רביו archers; so Jer. 50^{29†}; cf. רבו, Gn. 49^{23†}, and קשת רבה (רמה קשת, p rd. רמה קשת), Gn. 21^{20†}. [אששש Ew. Bu. Du. al. render by *arrows*, which, if legitimate, would be preferable; with יסבו cf. Jos. 7⁹, 2 Ch. 18³¹, where the subjects are *personal*.]

הביא בבליותי בני אשפתו 3¹⁸ cf. La. יפלח כליותי ולא יחמל; Pr. 7²³ עד יפלח חץ פגדו.

מִרְרָה cf. מִרְרָה, 20²⁵.

פרץ על פני פרץ [14. *with breach upon breach; with one breach after another*. The פני (om. by one MS ^{Ken}) is strange,

and was perhaps not read by על ($\epsilon\pi\acute{\iota}$). For על , in addition to, see 13¹³ n.; *Lex. s.v. על*, 4b, p. 755b; and with the idiom cf.

Qor. 31¹³ $\text{חָמֵלֶתָּ אִמֶּה וְהָנָא עָלֵי וְהִנֵּן}$.

15. דגלדרי] In Syr. and Arab. the *skin* or *hide* of an animal; in the Mishna (*Mikw.* 9²) of a *crust* forming over a wound (cf. Rashi יִבְשָׁה מִבָּהּ ; קרום ; $\text{Ki. מִפְּרָשִׁים קרום}$; $\text{עור בערבי נקרא אלגלד ויש מפרשים קרום}$; $\text{שעלה על המכה וברברי רז"ל הונלה הפכה}$ (*a crust*)); in Talm. of *leather*; in ע of a *plate of metal*, Nu. 7^{13. 19}, $\text{ע}^{\text{Ps-J.}}$, Ezk. 27²⁴; the $\sqrt{}$ in Aram. means to *be hard*. Here, no doubt, chosen to denote the *hard, lifeless* skin of a leper.

עללתי from עלל = Ar. غَلَّ , Aram. עַל (both common), to *go in* (hence עַל, גַּל, yoke , as something *entered into* by the animal's neck); hence in Po'el, to *make to enter*. AV. *defiled* (so RVm.), follows Rashi (לְבִלְבָתָּ ; *v. Levy, NHWB*) and Ralbag (עִינִין).

קרני] [*Che. (EBi. 2111)*, objecting that "horn" is unsuitable here, proposes יקרי (with חללתי for עללתי).] Arnold, in *A/SL* xxi. 170, proposes *forelock* as a meaning of קרן here [and in several other passages, *e.g.* Dt. 33¹⁷, 1 S. 2^{1. 10}, Ps. 75^{5. 6. 11} 89¹⁸. For this sense Arnold appeals (1) to what is said of قرن in the *Lisānu 'l-'Arab*, xvii. 209 ff.: " القرن is the forelock (الدَّوَابَّة), and some limit its application to the forelock of the woman and to her braid (ضغيرة). . . . And the قرن of the man is the crown of the head. . . . A certain one was called ذو القرنين because he had two locks that he braided on the two horns of his head and let them hang down"; and (2) to modern Bedawy usage: "side-locks are worn by men at their natural length; so it is said in praise of a young man's fortunate beauty, 'he has great and long horns'" (*Doughty, Arabia Deserta*, i. 469; cf. p. 382, ii. 220)].

16. המרמרה (Kt.)] G-K. 145k. The Qrê (רו) corrects the less usual construction; but cf. Dt. 21⁷ $\text{לא שפכה ידיו לא שפכה}$ (Qrê שפכו); 1 S. 4¹⁵ ועיניו קמה (not corrected; in 1 K. 14⁴ קמו עיניו); 2 S. 10⁹ כאין שפכה אשרי (Qrê שפכו); Ps. 73² שפכה אשרי ; and c. 14¹⁹ [n.] and the many other cases given in G-K. *l.c.* (against the view that the ה- may be a 3rd *fem.* plur., as in

21. **בן . . . ל** ; **ויבן** , rd. with 5 MSS, Ew. Di. De. etc., as Gn. 1⁶ al. [**ארם** is then parallel to **נבר** as in 14¹⁰; **בן-ארם** occurs in Job only in 25⁶.]

22. **[שנות מספר יאתיו]** Ἐκ ἡκαστῆς is due rather to placing (like some moderns—Hoffm. Be.^T) illegitimately on the impf. the force of the pf. than to reading **אתיו**. Honth. **מספרי אתיו** (but **תמו** rather than **אתיו** would express the sense required: cf. Ps. 102²³); Hitz. **שעות** (late Hebrew for *hours*) instead of **שנות**; Lag. **מספיר** for **מספר**; Bi. **שנות מספר**, *repeaters of wailing*, which he supposes to be a term for mourning women.]

[יאתיו] after the fem. **שנות**; cf. Hos. 14¹, Ca. 6⁹, 1 K. 11³ (G-K. 145^u) and 15⁶ (after a *dual* fem. noun).

CHAPTER XVII.

1. [The rhythm is 2 : 2 : 2—a variant of 3 : 3 in some poems (*Forms of Hebrew Poetry*, 182), but in Job it is, at most, very rare. Other doubtful examples are v.¹¹ 21²⁹.] Du., to gain two lines of three beats each: רוחו חבלה ימי נעזבו קברים לי, His spirit (anger, as Jg. 8³) has destroyed my days, The graves are left (Is. 18⁶) to me; but ל עזב is to abandon or leave to the power or possession or custody of any one (39¹⁴, Ex. 23⁵, Is. 18⁶ יעזבו יחדו לעיט הרים ולבהמת הארץ), and the idea which is wanted here is not to *be abandoned* or *left to*, but to be *reserved for*. [Yet though Du.'s emendation is not acceptable, $\mathfrak{f}\mathfrak{f}$, which is rhythmically unusual (see above), is far from certain. נועכו is supposed to be an alternative form for נדעכו (6¹⁷), which is, indeed, read by 10 MSS here; דעך for דער is otherwise quite unknown. Whatever its Hebrew original, $\mathfrak{E}$ is obviously paraphrastic—ὀλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω (cf. 3²¹ $\mathfrak{E}$); and all that is certainly common to $\mathfrak{H}$ and $\mathfrak{E}$ is רוח and (קברים); and it is quite unsafe to claim (Bi.) that $\mathfrak{E}$ om. ימי נועכו—exactly that and nothing more. Again, that φερόμενος δέομαι presupposes נוע בי (Du. apparently, Be.^K) is, to say the least, altogether uncertain; nowhere else does φέρειν = נוע, and the fact that in the Pent. בי אדני is rendered δέομαι κύριε is far from proving that בי קברים would have been rendered δέομαι δὲ ταφῆς.]

[קברים] not an intensive pl. (*Lex.*), but rather, if the text is correct, a pl. of extension, virtually equal to *grave-yard*, *cemetery* (G-K. 124c; Kön. iii. 264e). An intensive pl.—a (stately) tomb—would be suitable in 21³², 2 K. 22²⁰ (= 2 Ch. 34²⁸), 2 Ch. 16¹⁴; but in all these cases the pl. used is קברות. In Neh. 3¹⁶ קברי דוד is an abbreviation of, or synonymous with, קברי בני דוד, 2 Ch. 32³³.]

2. [$\mathfrak{E}$ λίσσομαι κάμνων, καὶ τί ποιήσας, is brief and probably

paraphrastic. For guesses as to the Hebrew lying behind it see Be. and Du. But here, too, it is impossible to assert positively that any particular words of **H** were or were not read by **G**.]

הַתָּלִים an abstract n., like זְקֵנִים, etc. (G-K. 124*d*), formed from the secondary $\sqrt{\text{החל}}$ (13⁹ n.). A ptcp. הַתָּלִים (Bu.), like דָּבָר from דָּבַר, is precarious.

inf. c. Hif. from מרה, with d. f. dirimens (9¹⁸, Ex. 2³ הַצִּינוּ; G-K. *zoh*), *on their defiance*. Du. בְּתַמְרוֹרִים (Jer. 6²⁸ 31¹⁵, Hos. 12¹⁵ †), *in bitternesses* (cf. כַּפְּלוּסָה, Jer. 6²⁸ et in amaritudinibus,—though not necessarily pointing to this *reading*); cf. 13^{26a}. Bu. מִרְמָה or חֲרָפָה.

תָּלַךְ the juss. is out of place: read תָּלַךְ. Bu., thinking תָּלַךְ weak, עֵינַי (= תְּבַלֵּינָה) תְּבַלֵּךְ (II²⁰).

3. **שימה** implies that **שם** was used absolutely in the sense of *give* (a pledge); but it is better to get the obj. by pointing **עֲרַבְנִי**; so **ש** Saad. Ol. Hfm. Be. Bu. Du.; for **שם**, cf. **נָתַן**, Gn. 38¹⁸.

(2). as מִי הוּא [מִי הוּא לִידֵי יתקע I³ 19; Tenses, § 201] ; בני אָם עָרְבַתָּ לָרֶעַךְ פָּקַעְתָּ לֹזֶר כַּפִּיד Pr. 6¹ = agree to become surety for me (cf. Pr. 17¹⁸ 11¹⁶ עָרְבָה לִפְנֵי רֵעִיו ; אדם חסר לב חָקַע כָּף עָרַב Be. (בַּחֲקַעְיָכָהּ בְּעָרְבִים מִשְׁאוֹת מִי הוּא לִי יֵד יתקע .

4. תָּרַמַם an obj. is desiderated: read with Me. Di. etc.
תָּרַמַם

5. [לחלק] pointed by **חל** as a noun, and as such variously interpreted—*share* (of a feast), or *prey* (RV.); see exegetical n. Bu. points **חִלַּק** (Piel infin.), and renders **לחלק יוֹר**, *invites to share* (his table); but this gives to **הַיּוֹר** a meaning that is not found elsewhere. For **הַיּוֹר**, *to denounce, inform against*, see Jer. 20¹⁰ where, according to the usual interpretation, the person denounced is as here in the acc.; in Jos. 2^{14, 20}, Lev. 5¹, Pr. 20²⁴ the explicit or implicit acc. is the thing denounced.

6. [והציגני] Rd. either הציגני (V), or (ἔθρον δέ με) והציגני (so Me. Sgf. Be. Du.): Bu. והציגני; but it will hardly have been the work of his friends.

לְמִשָּׁל rd. לְמִשָּׁל.

[ותפת לפנים] a(n object of) spitting to (the) faces (of other people), *i.e.* one before whom people spit (as a mark of aversion); so Hi. Cf. Is. 53³ מִמֶּנּוּ פָנִים בְּמִסְתֵּר פָנִים, *as* (one, as to whom) there is a hiding of faces from him = one from whom men hide their faces. Or (לְפָנֵיהֶם עָצְעוּ), a(n object of) spitting *before them* (the peoples of v.*). Not (De. Di. Du.), one in whose face there is a spitting (= in whose face men spit); for to spit *in* the face is idiomatically פָּנַי פָּ (Nu. 12¹⁴, Dt. 25⁹), and the pronoun would have been expected (תִּפֹּת בְּפָנָיו). תִּפֹּת only here; the √ would be תוּף (like נִפַח from בִּשַׁח, נוּף; אֶרֶץ, תִּפֹּת, Levy, iv. 658^a (two instances in Talm.); Eth. תִּפֹּת, Nu. 12¹⁴ al. (Di. *Lex.* 573). Perhaps, however, we should read וּמִוֹפֶת לְפָנֵיהֶם (עַל αὐτοῖς; so עָצְעוּ) and a *portent* (עָצְעוּ exemplum) *before them* must I be (Perles, Be. Bu.); cf. Dt. 28⁴⁶ וְלֹאֹחַ וְלִמְוֶפֶת; Ps. 71⁷ בְּמוֹפֶת הַיָּמִי לְרִבִּים.

[אֲהִיָּה] *I am to be* (see on 9²⁹).

7. יִצְרִי †] my *framed things* = parts of the body, members: יִצַּר often of God's *forming* man, as Gn. 2⁷⁻⁸, Jer. 1⁵, Ps. 94⁹. Hfm. Bu. יִצְרִי, my *imaginings* (from יִצַּר, Gn. 6⁵ 8²¹, Dt. 31²¹); cf. עֲלֵי לִבִּי, my *thoughts*.

[בָּלָם] Be. בָּלָם or בָּלִי, *come to an end* (with יִצְרִי).

9. וְיִתְהַרֵּר † *hor-*, cf. 38⁷ בְּרִי-יִתְהַרֵּר, Nah. 1³ Qrê וְיִתְהַרֵּר; G-K. 9u, 1c; Gi. Baer, and other edd. (with Kī.), וְיִתְהַרֵּר, G-K. 10h (cf. Baer, p. 43).

10. וְיִתְהַרֵּר] so, for אֵלָם, only here, doubtless to produce an assonance with בָּלָם.

[בָּלָם] [om. with one MS, the distich being at present 4 : 3, or] with 5 MSS read בָּלָם: the case is not parallel to those in which a 3rd pers. *follows* a 2nd pers. idiomatically, as יִתְהַרֵּר עָלָי, Mic. 1² = 1 K. 22²⁸, Mal. 3⁹ בָּלִי כָּלִי, and in such cases as Is. 22¹⁶ 54^{1.11} etc. (G-K. 144p); [cf. 12⁴ n. end].

11. Except here, יָפָה is always used in a bad sense, as Is. 32⁷ (of a scheme for ruining the poor in a court of law), Hos. 6⁹, Ps. 26¹⁰, and especially of unchastity, Jb. 31¹¹, Lv.

14. It is argued (Bu.) (1) that לַשְׁחָה קִרְאֹתִי אֲבִי is more forcible than לַשְׁחָה קִרְאֹתִי אֲבִי אֹתָהּ; (2) that שְׁחָה is fem., and so cannot be addressed אֲבִי; and (3) that sister is suitable for רִמָּה, but hardly mother: hence Bi., he concludes, "may be right" in omitting אֲבִי as added by some one who thought that אֲמִי should not stand alone,—though it is already in אֵל,—and in reading לַשְׁחָה קִרְאֹתִי אֲמִי וְאַחֹתִי לִרְמָה. So Du. Be. [𐤀𐤌 gives the infrequent rhythm 4:3; for examples of which, not all certain, see ¹⁰ 5³ 9¹⁰ 18² 19²³ 23¹³ 29²⁵ 30^{16.20} 33¹ 36¹² 37² 38⁴: the emendation, the rhythm 3:2, which is also unusual though not unparalleled in Job (see 8²¹ 9⁶ 12^{17.19} 13¹⁷ 18^{3.11.18} 21¹¹ 22²⁷ 23¹⁶ 27²¹ 29⁵ 32⁶ 33^{16.22} 36¹⁴ 37^{1.8.9} 38⁹ 39³—several of these doubtful or ambiguous). Out of regard to the first of Bu.'s arguments and to the rhythm, אֹתָהּ should be omitted; but Bu.'s second and third arguments are very questionable: notice that the fem. אֲבִי is personified as a female in Jer. 2²⁷ but as a male in 3⁹, and that שְׂאוּל, which is generally fem., is, when personified in Jb. 26⁶, construed with the masc. adj. Rejecting אֹתָהּ but retaining אֲבִי we obtain the normal 3:3 rhythm, and an effective form of parallelism (a. b. c. || c' 2. a') in which the last term of the first line is paralleled by *two* terms at the beginning of the second line without a copula at the beginning of the second line; cf. Is. 43^{3c.d}. See Gray, *Forms*, p. 77.]

15. [וְתִקְוֹתַי] Ἐ τὰ ἀγαθά μου = טוֹבֹתַי; Ὑ πατιέντιαν μεαμ. The repetition of תִּקְוֹתַי is weak [cf. 8³ⁿ.]; it is a great improvement to read either וְטוֹבֹתַי (Me. Bi. Sgf. Be. Bu. Du.) or וְתַאֲוֹתַי (Hi. on Ps. 112¹⁰; Wr.) or וְתוֹחֲלֹתַי (Hi. here). The change is also strongly supported by v.¹⁶, where חֲרִידָנָה (fem. plur.), referring to תִּקְוֹתַי alone, is very hard (G-K. 47^k), but where, with *two* nouns in ¹⁵, the difficulty at once disappears. For the type of sentence, cf. 38²⁹ וְכִפֹּר שִׁמִּים מִי יִלְרֻ, Jer. 2²⁴ חֲוֹתָהּ מִי יִשְׁבִּנָּה.

16. [בְּרִי שְׂאוּל] the sense *bars* (of a gate; cf. שְׂעָרֵי שְׂאוּל, Is. 38¹⁰) is badly supported (the text of Hos. 11⁶ is very dubious), and אִם יַחַד וְג' yields no satisfactory sense. Ew. Di. al. "when at the same time (Ps. 141¹⁰)—viz. that I with my hope go down into Sheol—there is rest on the dust (for my body)" is forced;

and RV. "When *once* there is rest in the dust" is, of course, out of the question. $\text{Ἐἰ ἡ μετ' ἐμοῦ εἰς ἄδην καταβήσονται, Ἡ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα}$, which must be certainly followed with Du. $\text{הַעֲפֹרִי שָׁל תְּרֻנָּה אִם יָחַד עַל עֵפֶר}$ נַחֲת. [נחת is also used of the descent to death in 21¹⁸.]

[תררנה] [not 3rd s.f. of an energetic mood (Ew. 191c): see G-K. 47k: and cf. v.¹⁵ n.].

CHAPTER XVIII.

2. קנצי †] from קנץ *, √ Arab. *ḵanaṣa*, to take, capture, ensnare (an animal), Lane, 2568. For שים, to set a snare, cf. Jer. 9⁷ וּבִקְרָבוֹ יִשִּׁים אָרְבוֹ. The *st. c.* before the prep., as 24⁶, Is. 56¹⁰ (G-K. 130a). [But see next n.]

תשימון ט תָּשִׁים; and so ^b תבין, and ^{8b} עיניך. This is probably right. Ew. Di. Bu. explain the plur. from 17^{8f}, where Job seems to widen the issue so as to make it include other righteous men as well as himself. But the terms of 17^{8f} are quite general; and Job nowhere else speaks as the leader, or representative, of a party. Me. Bi. Hfm. Sgf. קנצי קִין for קנצי, which, as Di. naturally points out, is inconsistent with ער אנה. Du. prefers קין; and, finding that ^{2a} is “too long,” excises ער אנה, supposing that these words were added (on the analogy of 19²) after קין had been corrupted into קנצי; and so Be.^K. But ט already expresses ער אנה; the beginning, תָּשִׁים קִין לטֹלֶן, is very abrupt, and the corruption of קין into קנצי is highly improbable. [The emendations of Du. and Be. can scarcely survive these criticisms. But ♀ remains suspicious. Is not (1) תבינו abrupt? Is it altogether satisfactory to emend the strange 2nd plurals of ♀ into the 2nd singulars of ט without taking any account of the remaining differences between ט and ♀? This seems to be one of the cases where ♀ and the Hebrew original of ט differed widely. Instead of the unusual 4:3 rhythm (17¹⁴ n.) of ♀, ט immediately suggests an original (1) in the normal rhythm 3:3, and (2) yielding a better parallelism than ♀, and (3) an admirable sense:

Μέχρι τίνος οὐ παύσῃ;
Ἐπίσχε, ἵνα καὶ αὐτοὶ λαλήσωμεν.

When at last wilt thou cease (talking)?

Leave off (now) that *we* may (begin to) speak.

לֹא (implied by μέχρι τίνος οὐ) in the sense, When at last? will you ever? is thoroughly idiomatic; see Jer. 47⁶, and the synonymous לֹא עַד מָחִי in 2 S. 2²⁶, Hos. 8⁵, Zec. 1¹². Ἐπίσχεσ might well represent חָלַל construed without a complementary infin. as in 16⁶ (see *Lex.* 293b); παύσῃ possibly rendered תָּדַם (cf. Jer. 25³⁷ חָלַל and חָלַל).]

[ואחר Du. וְאַחֲרָיו (cf. ἔκ καὶ αὐτοί), in agreement with 2^a [in ἔκ (see last n.) and] as corrected by Du., but not as *ffl.*

3. נִטְמָאוּ are defiled (Nif., as Hos. 5³ 6¹⁰ al.; for נִטְמָאוּ, G-K. 759q). But the idea is not what would be expected here. Rashi, נחשבנו טְמוֹמִים; Ki. ענין חֲתִימַת הַלֵּב ואין דעת; Parchon, נִטְמָאוּ דַעְתָּנוּ; cf. Aram. and NH. טַמְטַם, to stop up, Is. 33¹⁵ טַמְטַם אָדוֹנוֹי, that stoppeth his ears; Yoma, 39^a טַמְטַם לְבוֹנוֹ, sin טַמְטַם. Hence Schl. Di. De. (from טָמָה = טָמָם), Bu., better, reading (with 3 MSS) נִטְמָנוּ, we are obtuse, stupid. ἔκ σεσιωπήκαμεν; hence Bi. Be. נִרְמָנוּ, are put to silence (?), Ps. 49^{18, 21} (?).

4. [מַרְפֵּי נַפְשׁוֹ בָּאֵפוֹ] the syntax, though Be. says he can make nothing of it, is perfectly simple; מַרְפֵּי נַפְשׁוֹ בָּאֵפוֹ may be either a *casus pendens*, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or מַרְפֵּי נַפְשׁוֹ בָּאֵפוֹ may be a vocative itself, like 2 K. 9³¹ הַשְּׁלוֹם זִמְרִי הֲרֵג אֲדֹנִי (RV. "Is it peace, thou Zimri, thy master's murderer?" Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on 12⁴.

[תַּעֲזֹב אָרֶץ] see on 3², and G-K. 51n.

[מִמֶּקְמוֹ] ἔκ ἐκ θεμελίων = מִמֶּקְדֵּיו (Ps. 18⁸, Dt. 32²²), preferred by Du. as יַעֲתֵק מִמֶּקְמוֹ has occurred already (14¹⁸).

5. [רַשְׁעִים] read רַשָּׁע (Y): note the sing. suffixes following.]

[שָׁבִיב] Aram.: Dn. 3²² 7⁹; Gn. 15¹⁷ Ps.-J. (the only reference in Levy); in Syr. Jb. 41¹⁰, once in Ephr. and lexx. (PS.).

7. [יִצְרוֹ] for יִצְרָה (✓ יִצְרָה); G-K. 67dd. Cf. in the sg. Pr. 4¹² לֹא יִצְרָה צֶדֶק.

[וְתִשְׁלִיכֶהָ] ἔκ σφάλαι (Thackeray, *Gramm.* 286) δέ (strictly = וְתִשְׁלִיכֶהָ; Ἀ σφαλείη = תִּשְׁלִיכֶהָ) points to וְתִשְׁלִיכֶהָ; so Di. Bi. Be. Bu. ("agrees better with the figure").

8. [ברגליו] 9 MSS, עָלּוּ (subj. to שָׁלַח ; G-K. 1450), and so Du. $\text{שָׁלַח בְּרֶשֶׁת רַגְלֹו}$, which may be right; see, however, Jg. 5¹⁵ $\text{בְּעֶמֶק שָׁלַח בְּרֶגְלֹו}$. Still the double ב here ($\text{ברֶשֶׁת בְּרֶגְלֹו}$) is not an elegancey.

[שבבכה] only so here: elsewhere a *lattice*, 2 K. 1², or a *network* ornament on the pillars of the Temple, 1 K. 7¹⁷ al. Cf. Arab. *shabaket*, used now by the *fellaḥin* of Palestine to denote a *bird-net* (PEF QS, 1905, 38).

[יתהלך] G-K. 54^k.

9. [בַּעֲקֵבוֹ] Rd. with Bi.¹ Sgf. Be. Bu. Du. בְּעֶקְבוֹ .

[יחזיק] Rd. יִחַזֵּק ; and cf. on 13²⁷ and v. 12. הַחֹזֵק עַל only here; usually ב' הַחֹזֵק .

[צַמִּים] 5[†]; see note there. The precise mng. is uncertain (NH. צַמִּים is to *press*; v. Levy); but the context favours strongly some kind of trap or net. The versions confuse with צִמְאִים , or paraphrase (Ἐδωψωτας ; צְהוּנָא , Ἰ sitis ; Ἰ ביכּוּרָא , the *cage*, Ἰ נִבְרָא , the *uprooters*, Levy (*ChWB*. ii. 87).

10. [מִלְכָּדֶת] only here; but the $\sqrt{\text{לכד}}$ is used of catching in a trap or net: Am. 3⁵, Ps. 35⁸ al.

11. [וְהִפְעֵהוּ לִרְגְלֹו] Very graphic: wherever he goes, at every step, these "spectral" terrors pursue him, and scare him further. Notice both the pf. with the י cons., implying what is *constantly* taking place; and הִפִּיץ , to *scatter*, applied properly to a *body* of people, but here to an individual. If a change is deemed necessary, the best conjectures are $\text{וְהִקְיֵפוּ עַל רַגְלֹו}$ (Voigt), and (Bu.) $\text{וְהִדְבִּהוּ לִרְגְלֹו}$, as v. 13.

[לִרְגְלֹו] idiom. for *at every step*; lit. *according to* (*Lex*. 516b) *his feet* (or *foot*), guided by them, following them closely; cf. Gn. 30³⁰ (RV. *whithersoever I turned*, cf. 33¹⁴ $\text{לִרְגְלֵי הַמֶּלֶכֶה}$), 1 S. 25⁴², Is. 41² (RV. 2nd marg.), Hab. 3⁵.

12. [יְהִי] Rd. יִהְיֶה ; cf. on v. 9. In a description of facts, a *wish* is quite out of place; but Ἐ renders by optatives in vv. 7a. b. 8b. 9a. 11a. b. 13a. 14a. b. 17a. 18a; so it is possible that scribes, disregarding the context, considered—though not consistently—these references to the fate of the wicked to be not *descriptions*, but *wishes*, and that יְהִי for יִהְיֶה is the work of such a scribe.

נֶרְעֵב אָנוּ (1) his strength (v.⁷) is *famished*, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.; (2) his trouble (from נָאֵן, 5⁸; || נָאִיד) beginneth to hunger (so Bu.; יִהְיֶה רָעֵב), viz. for him, Del. Hi. Bu. Du. (reading לוֹ נָאֵן for אָנוּ). רָעֵב, however, does not occur elsewhere in the sense of *ravenous* for; and should we not, had this been the sense, have expected לוֹ נָאֵן (cf. נֶרְעֵב לֹא יִלְלָחֶם, Jer. 42¹⁴; לֹא רָעֵב לִלְחָם, Am. 8¹¹).

13. מֵן "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as בָּרִים (41⁴† of the limbs of a crocodile) means elsewhere *poles* (Ex. 25¹³ etc.), or *rods* (shoots) of a tree (Ezk. 17⁶ 19⁴), it will signify *separate extended* limbs, not mere pieces of flesh, so that the "limbs of his *skin*" (EVV. quite gratuitously, "of his *body*") is a strange expression. Wr. Be. Bu. in אֹכֵל בְּרִי עוֹרֹו, i.e. "through sickness his skin is consumed, the first-born of death consumeth his limbs": בְּרִי, as עֶרְשׂ בְּרִי, Ps. 41⁴, cf. Jb. 6⁷†; also בְּרִי (of the heart), Is. 1⁵, Jer. 8¹⁸, La. 1²²†; and מַדְוָה, Dt. 7¹⁵ 28⁶⁰† (the "diseases of Egypt"). Du. strikes out ^{13a} as an inferior variant of ^{13b}, and ^{14a} as interrupting the connexion between ^{13b} and ^{14b}, and probably originally a marginal gloss on ^{15a}: he thus gets, for ¹³⁻¹⁴, the distich מוֹת יִצְעָדוּהוּ לְמֶלֶךְ בְּלָהוּת יֹאכֵל בְּרִיו בְּכוֹר מוֹת יִצְעָדוּהוּ לְמֶלֶךְ בְּלָהוּת.

14. מִבְּטָחוֹ in apposition to אָהָלֹו—his tent, in which he had expected to be always secure. Cf. 8¹⁴ וּבֵית עֹנֵשׁ מִבְּטָחוֹ. Cf. ἐκπαγείη δὲ ἐκ διαύτης (see on 5³) αὐτοῦ ἰσχύς (= מִצְפֵּא).

וּתְצַעֲדָהּ the subj. must be the doom described in the previous words; cf. 4⁵ (the trial); Ps. 69^{11. 32} (the actions previously described); Is. 7⁷ 14²⁴ (the plan spoken of); Kō. iii. 323^f; G-K. 144^b. But יִצְעָדוּהוּ would be only a slight change; see then on v.¹⁸ and 7³. [Or the line may be more seriously corrupt: note for לְמֶלֶךְ בְּלָהוּת U has *quasi rex, interitus* (as subj. of the vb.), Z לְמֶלֶךְ בְּלָהוּת (as subj.).]

15. מִבְּלִי לוֹ The מֵן is partitive (so Hi. Di. Bu. rightly; Lex. 580b; 2 S. 11²⁴ מֵעֲבָדֵי הַמֶּלֶךְ (וימותו מעבדי המלך), (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 39¹⁶ הָיָה הַמֶּרְכָּבָה לְאִילָנֹו, Hab. 2⁶ הָיָה הַמֶּרְכָּבָה לְאִילָנֹו, Hab. 2⁶ הָיָה הַמֶּרְכָּבָה לְאִילָנֹו. The pred. חֲשָׁבָן is in the fem., on account of the collective idea

implied in מְבִלֵּי לוֹ (G-K. 145^k), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. ⚔ (Θ) for מְבִלֵּי לוֹ, ἐν νυκτὶ αὐτοῦ = בְּלֵילוֹ; Voigt, Be. לִילִית, the night-hag supposed to haunt desolate sites (Is. 34^{14†}); Du. בְּלֵעַל, which he renders *Unheilbarkeit*, "incurability" (cf. Ps. 41⁹), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabitable (Lv. 14^{33ff.}).

17. [עַל פְּנֵי חוּץ] cf. 5¹⁰ וְשָׁלַח מִים עַל פְּנֵי תוֹצוֹת || (אֶרֶץ, as here). Del. [also compares Pr. 8²⁶ וְחוֹצוֹת אֶרֶץ וְחוֹצוֹת, where ⚔ renders וְחוֹצוֹת אֶרֶץ by χάρας καὶ ἀοικητούς: so here ⚔ renders [עַל פְּנֵי חוּץ], over the face of the steppe; thus, in antithesis to אֶרֶץ, which here and in 30⁸ signifies the cultivated, settled country, חוּץ is the steppe country; Del. compares الأَرْضُ الْبَرِّيَّة (cf. ⚔ as just cited) the steppe, the regular antithesis to الأَرْضُ الْعَامِرَةُ, the cultivated country].

18. [יִהְיֶה] the plur., as 4¹⁹ 6² 7³ etc. (G-K. 144^g; and on 4¹⁹ 7³). ⚔ in ^b (א omitted), U in both clauses, express the sg.; ⚔ the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

19. [נִין] Is. 14²², Gn. 21^{23†}; the verb Ps. 72¹⁷ יִנֵּן, Kt.; יִנֵּן, Qrê (si vera l.)†.

[נָכַד] Is. 14²², Gn. 21^{23†}, apparently akin to Eth. *nagad*, *gens*, *stirps* (usually = φυλή); = δῆμος = מִשְׁפָּחָה, Nu. 4²⁴ al.; = γένος, Lv. 21¹³; Di. *Lex.* 695. נִן and נָכַד also occur in Sir. 41⁵ 47²².

[שָׂרִיד] *fugitive* or *survivor*, after a defeat (so mostly) or other disaster (Nu. 21³⁵, Dt. 2³⁴, Jos. 8²² 10^{20, 23}, 2 K. 10¹¹ al.; La. 2²² שָׂרִיד וְשָׂרִיד . . . פָּלִיט וְשָׂרִיד; לא היה once, Jos. 10²⁰); Arab. *sharada* is to take fright and run away (of an animal). EVV. *remaining*, *that remaineth*, are inadequate.

[מְגוּרָיו] *his sojourning-places*; cf. מְגוּרָם, Ps. 55¹⁶ (?). מ' otherwise only in the sense of "sojourning," in the expressions (P) מְגוּרִים (שְׁנֵי יָמִי) אֶרֶץ; cf. בֵּית מְגוּרֵי, Ps. 119⁵⁴.

20. [אֲחֵרִים וְקִדְמָנִים] Is the meaning *the hinder ones* and

the front ones, i.e. those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. הַיָּם הָאֲחֵרִית, *the Hinder Sea*, of the Mediterranean Sea, Dt. 11²⁴ 34², Jl. 2²⁰, Zec. 14⁸, and הַיָּם הַקִּדְמוֹנִי, *the Front Sea*, of the Dead Sea, Ezk. 47¹⁸, Jl. 2²⁰, Zec. 14⁸)? or *the later ones* (cf. Qoh. 4¹⁶, and דֹּר אַחֲרָיו, Ps. 48¹⁴ al.) and *the former ones* (cf. 1 S. 24¹⁴), the later and the former generations, i.e. (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. 14^{9f.}). It is true the adjj. אַחֲרָנִים and קִדְמוֹנִים are not used elsewhere of the dwellers on the W. and E., but the “Hinder Sea” and the “Front Sea” seem sufficient support for the interpretation; while to understand *the former ones* (in contrast to *the later ones*) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

אַחֲרָיו שָׁעַר] see on 3⁵.

21. אֵךְ] cf. Ps. 58¹².

אֵלֶּה] = such as these; cf. Ps. 73¹² הֵנּה אֵלֶּה רָשָׁעִים; and זֶה, c. 20²⁹.

מִקּוֹם] G-K. 130d.

CHAPTER XIX.

2. [הַגִּיּוֹן] Hif. from יָגַח (cf. יָגַח, *sorrow*, Ps. 13⁸ al.); G-K. 75^u, *gg*, end.

[וַתִּדְבְּאוּנִי] so Kit. : on the -וּנִי- (here with euphonic dagesh in the ו), G-K. 60^e (cf. Is. 60^{7. 10}). Baer with וַתִּדְבְּאוּנִי, with quiescent א (one of the 48 words written with quiescent א, Baer, p. 44, *Ochlah we-ochla*, No. 103), G-K. 23^c, 75^{oo}, cf. 74ⁱ; Ginsb. Kt. וַתִּדְבְּאוּנִי, Qrê וַתִּדְבְּאוּנִי (without dag. in the ו).

3. [זֶה] adverbial (Nu. 14²²; *Lex.* p. 261^b).

[לֹא-תִבְשׂוּ תֶהֱרַרְלִי] construction, as 32²², Is. 42²¹; G-K. 120^c.

[תִּהְיֶה] from תִּהְיֶה † = Arab. *hakara*, to *be filled with wonder* (cf. AW. Kî. *wonder at me*); hence Del., תִּהְיֶה being taken as Hif. (G-K. 53ⁿ), and לִי in לִי as the *nota accus.* (on 5²), *ye amaze me*. 3 MSS תִּהְיֶה, from תִּהְיֶה † = Arab. *hakara*, to *wrong, detract from*; so Ew. Ges. Bu. Du. David Kimchi states that his father Joseph explained לִי תִהְיֶה by לִי תִהְיֶה פְּנֵיכֶם, *harden your faces at me*, since *hakara* in Arab. meant פָּנִים; and this is the source of AVm. *harden yourselves against me*, AV. *deal hardly with me*. Ἐὰν οὐκ αἰσχυρόμενοι με ἐπὶ κείσθε μοι, whence Be. תִּהְיֶה; cf. on 62^{7b} (Ἐὰν ἐν ἀλλεσθε).

4. [שְׂגִיתִי . . . תִּלּוֹן] a hypoth. sentence, without אִם : see on 7²⁰.

5. [עָלִי תִגְדִּילוּ] as Ps. 55¹³ al.; the Hif., as G-K. 53^f.

6. [יָדְעוּ] see on 15⁸².

[עֲוֹתִי] is to *make crooked* (Qoh. 7¹³), *pervert* balances, Am. 8⁵; judgment, Jb. 8⁸: here with a personal obj., as La. 3³⁶ לְעֹת אֲרָם בְּרִיבֹ, and Ps. 119⁷⁸ בִּי שָׁקַר עֲוֹתִי, for they have lyingly *subverted me* (in judgment).

[מְצוֹד] from מְצוֹד, Qoh. 7²⁶, a hunting-implement, by usage, a *net*; so מְצוֹדָה, Qoh. 9¹² (for fish) †; מְצוֹדָה, Ezk. 12¹³ 17²⁰, Ps. 66¹¹.

10. [וּאֶלְךָ] G-K. 69*p*.

11. [וַיֵּחָר] In Hif. only here. It is not necessary; and very probably וַיֵּחָר should be read.

[כְּצִירוֹ] Ⲭ ⲱⲥⲣⲉⲣ ⲉ̅̊ⲭⲑⲣⲟⲛ, Ⲥ ⲕⲥⲓⲣ, Ⲯ ⲕⲥⲓⲣ.

13. [מֵעֲלִי] idiomatic with verbs expressing *separation from* (lit. *from attachment to*; see on 1 S. 28¹⁵; *Lex.* 759*a*); here, *from companionship with*.

[הִרְחִיק] Ⲭ (ἀδελφοί μου ἀπέσδησαν) ἈΣΣ הִרְחִיקוּ (intrans., as Gn. 44⁴); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the Ⲭ, and that Ⲭⲁ may easily have arisen through haplography of the ו; but Di. prefers Ⲭⲁ with הִרְחִיק trans., and God (as in v.¹¹) the subj., and treats Ⲭ as due to dittography. With Ⲭⲁ cf. Ps. 88^{9, 19}.]

[אֶךְ זֶר] are *only, wholly*, estranged from me: אֶךְ, as Dt. 16¹⁵ אֶךְ; אֶךְ אֲוִלִּים שָׂרִי נָעַן 19¹¹ Is. 16⁷ 19¹¹; אֶךְ עֲשׂוֹק וְנוּל 28²⁹ והיית אֶךְ שְׂמִיחַ (one rendering) ἀνελεήμονες = אֲבוּרִי (though no *verb* אֲבוּרִי is known), which, however, is not consistent with מִמֶּנִּי.

14. This v. is short; v.^{15a} is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read חֲרָלוּ קְרוֹבִי וּמִדַּעִי שִׁכְחוֹנִי שִׁכְחוֹנִי. On the other hand גִּרִי בֵּיתִי goes with אֲמַהֲתִי better than in ^{14b} with שִׁכְחוֹנִי and parallel to קְרוֹבִי וּמִדַּעִי. Du., deciding similarly, proposes מִדַּעִי, “*cease from knowing me*”; but this is quite unnecessary. דַּע, *knowledge*, occurs in Elihu’s speeches (32^{6, 10, 17} 36³ 37¹⁶); but מִדַּעִי for מִדַּעֲתִי is unparalleled. [By itself v.¹⁴ might perhaps stand: the rhythm (2: 2: Gray, *Forms*, p. 159 ff.) and the parallelism (a. b || b’ a’; *ib.* 64 f.) are in themselves admirable, and, outside Job, common: even in Job, 10⁶ is an instance, and a very few others might perhaps be found; but v.¹⁵ is intolerable, and the verse division of ^{14f} can scarcely be correct.]

15. [תַּחֲשַׁבְנִי] for the *fem.* with Ⲭⲁ, see G-K. 146*e*, end; Kō. 349*t* (Ezk. 35^{10a}; but in Jer. 44²⁵ rd. אַתְּהָה הַנְּשִׁים); with גִּרִי בֵּיתִי removed to v.¹⁴ the syntax is normal.

[בְּעִינֵיהֶם] the masc. sf., referring (if גִּרִי בֵּיתִי be removed to

14) אָמַחְתִּי alone, is a frequent anomaly; G-K. 1350. On the *h* in אָמַחְתִּי, see on 2 S. 6²⁰.

17. [נָרָה] not נִרָה, and consequently 3 pf. fem.; cf. 18 נִרָה. Hi. Du. al. *is abhorrent to*, from נָרָה = (not נָרָה, but) נָרָה (Dr. § 178), *fastidivit, abhorruit*, c. acc. rei (Freyt.); but as נָרָה is transitive, this would yield a wrong sense, *abhors* instead of *is abhorrent to*. The rendering *is strange* (De. Di.) is sufficient. Jer. "halitum meum *exhorruit uxor mea*," paraphrasing.

18. [וְחִנֵּיתִי] RV. *my supplication*. But חֵן is to *shew favour*, or *be gracious*—even in the same anomalous form of the inf., which, if RV. were right, would be used here, Ps. 77¹⁰ הִשְׁכַּח חֵנִי; it is only the *Hithp.* which means to *supplicate* (lit. to *get or seek favour for oneself*; G-K. 54f), and *supplication* is חִנָּה. In Arab. حَنَّ (conj. x.) is *foetorem emisit*, and Syr. ܚܢܝܐ is *rancid* (PS. 1315a); hence *I am offensive*, RVm. with Ew. Schl. De. Di. Bu. etc. וְחִנֵּיתִי (*mil'el*) will be the pf. with ! cons., with freq. force (as Ex. 33¹⁹ וְחִנֵּיתִי אֶת אֲשֶׁר אָחֳזִי, and regularly with verbs ע"ע), like 16^{12b}; though there are a few cases (Dt. 32⁴¹, Is. 44¹⁶, Ps. 17³ 92¹¹ 116⁶) in which the 1 pf. of these verbs is anomalously *mil'el* even without the ! cons. (see Del. here, and G-K. 67ee). Du. וְחִנֵּיתִי (Jl. 2²⁰), and *my stink*; but this will agree only with the doubtful *be abhorrent to* for נָרָה in 17.

18. עוֹיִלִים 21¹¹† [not 16¹¹; see n. there]. To be explained, it seems (cf. Wetzst. *ap.* Del. here; Lane, 2200^a, 2201^{b-c}), from Arab. 'āla (med. ٤), to *feed, nourish, or sustain one's family or household*; whence 'ayyil, pl. 'iyāl, a'yāl, *the persons whom a man feeds and supports, as his young man, or slave, his wife, and his young child*, "among all tribes of the Syrian desert, used of children generally, without distinction of age" (Wetzst. *ZDMG* xxii. (1868) p. 128). R. Levi's statement in *Breshith Rabba*, c. 36 (cited by Del.), is interesting: עוֹיִלָה, "In Arabic they call children עוֹיִלָה." (Not from عَالَ = غَال, to *suck*.)

19. [וְיִדְבְּרוּ בִי] I would arise! and they speak against me. A very anomalous form of hypothetical sentence, but

analogous to 3^{25a} 9^{20b} 23^{13b}, the cohortative only making the first verb more graphic.

19. [וְהִיאֲהָבָתִי נִהַפְּנוּ בִּי] The relative omitted after **וְה**, as 15¹⁷; and **וְה** construed with a pl. verb. Not so elsewhere; but **וְה** is conceived as a collective (cf., with **אַחֵר**, 8¹⁰), as it is implicitly in Jg. 20¹⁶ **כָּל-וְהָ קָלַע בְּאַבְנֵי**, 17 **כָּל זֶה אִשׁ מִלְחָמָה**, Lev. 11^{4.9} (*Lex.* 260b).

20. **Ἐν δὲρματί μου ἐσάπησαν** [רָקְבָה] **αἱ σάρκες μου**, **Τὰ δὲ ὀστά μου ἐν ὀδοῦσιν** [^A **ὀδύναις**] **ἔχεται**. 'A. = **𐤀𐤌**, Σ^a = **𐤀𐤌**; Σ^b **καὶ ἐξέτιλλον** (thinking of **מָרַט**, Me., or cf. Eth. **መፈፈ** : *deradere*, **ተመፈፈ** : *deradi, depilari*, Ezk. 29¹⁸ (Di. 154), Be.) **τὸ δέρμα μου ὀδοῦσιν ἐμοῖς**. Hupf. (1853) in ^b conjectured (after Σ) **עוֹר בְּשֵׁנִי**, And I escaped "with the skin, i.e. the life, in my teeth (cf. 13¹⁴ **אִשָּׁא בְּשָׂרִי בְּשֵׁנִי**) = with the bare life"; so Wr., but reading better **עוֹרִי**, "And I carry my skin in my teeth"; Me. **בְּעוֹרִי בְּשָׂרִי רָקְבָה וְאַתְמַלְטָה בְּשֵׁנִי עֲצָמִי**, "Within my skin my flesh rotteth, And I escape, with my bones in my teeth"; Bi.¹ Bu. **בְּעוֹרִי דְּבָקָה עֲצָמִי וְאַתְמַלְטָה בְּשָׂרִי בְּשֵׁנִי**, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi.² **בְּעוֹרִי דְּבָקָה עֲצָמִי וְתַתְּמַלְטֵנִּי בְּשֵׁנִי**; Be. **בְּעוֹרִי דְּבָקָה עֲצָמִי וְאַתְמַלְטָה בְּעוֹר שֵׁנִי** (^b "and I am become hairless in the skin of my teeth," **עוֹר שֵׁנִי** denoting the lips and cheeks, and **אַתְמַלְטָה** being explained from the Eth. *malata*, cited above); Du. **בְּעוֹרִי בְּשָׂרִי רָקְבָה וְתַתְּמַלְטֵנִּי בְּשֵׁנִי** (in ^a = Me.; in ^b "and my teeth have slipped out (haben sich davon gemacht)," omitting **בְּעוֹר** with **Ἐ**, and following substantially Bi.²; **בְּשָׂרִים** as Pr. 14³⁰, and the fem. **רָקְבָה** by G-K. 145^k). Of these emendations, that of Bi.¹ Bu. deviates least from **𐤀𐤌**; it is undoubtedly the best. [That **עֲצָמִי**, as in Bu.'s emendation and also in **𐤀𐤌**, and not as in some of the other emendations, **בְּשָׂרִי** is the subj., is favoured by the fem. vb. (**דְּבָקָה**, or, after **Ἐ**, **רָקְבָה**). In, e.g., Gn. 9⁴ **בָּשָׂר** is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G-K. § 122 n.: more fully Albrecht in *ZATW*, 1896, p. 72 ff.); and there is no evidence that **בָּשָׂר** was ever used as fem. On the other hand, though the same general rule would lead us to expect that **עֲצָמִי**, like **عَظْم**,

would be masc., and in 2 S. 21¹², Jer. 81^t, Ezk. 37^{5.6.8} masc. suffixes are used in reference to the *pl.* (cf. n. on v.¹⁵), in Jb. 30³⁰ עַצֶּם is construed with the 3rd sing. fem. of the verb (חָרָה) as it is also in Ps. 102⁶ (closely similar to the present), and the pl. is construed with the fem. pl. of the vb. in Is. 66¹⁴, Ezk. 37⁸, Ps. 35¹⁰ 51¹⁰. In Syr. ܐܬܝܢ is fem. but it means *thigh*, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

21. [אתם רעי] cf. אחותנו אִתָּךְ, Gn. 24⁶⁰ [*preceding* an impv.].

22. [אל] [here, as in 55 other passages in Job (*Lex.* 42*b*), means *God*: it is not, as in 1 Ch. 20⁸, an alternative orthography for אֱלֹהִים (Saad.), nor to be emended to אֵל (Reiske, Perles, Be.^T), or אֱלֹהִים (Neubauer, *Athenæum*, 1885 (June), p. 823)].

23. [מי יתן] with impf., as 6⁸ 13⁵ 14¹³; only here with יָ.

[בספר] prefixed to the verb for emph. “In a book,” as 1 S. 10²⁵, Ex. 17¹⁴; G–K. 126*s*.

[מי יתן (2)] represented in $\mathfrak{C}$ by $\tau\epsilon\theta\eta\nu\alpha\iota\ \delta\epsilon\ \alpha\upsilon\tau\acute{\alpha}$ (against Be.).

[יִחְקֶי] the non-pausal form would be יִחְקִי (with d. f. implic. in η), an Aramaizing form for the regular יִחְקִי; the non-duplication of the *p* implying the implicit duplication of the η (cf. הפכו, 24²⁴, ויפכו, Dt. 1⁴⁴). See Kō. i. p. 375; G–K. 67*y*. Be. weakens the verse effectively by reading מי יתן (or Be.^K בספר מלי יחקו מלי (ויחקו מלי בספר יחקו, also disimproving it. Bu. says justly that no change is needed [; but the rhythm (4 : 3) of $\mathfrak{H}$, though not unparalleled (17¹⁴ n.), is unusual].

24. [ועפרת] Bu. בעפרת “in lead,” on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by $\mathfrak{H}$ stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that $\mathfrak{H}$ does not express it. But the change necessitates the insertion of אֵן before לער.

[לער] prefixed for emph. Θ Me. Hfm. Be. לער.

[יְהַצִּיבֻן] with —, although in pause, like יִפְצֹצֻן, 24²⁴ (Baer, p. 45). The Or. reading is יִהְצִיבֻן (*ib.* p. 57), like יִבְהִלֻן, Ps. 104²⁹, the regular pausal form in Nif. (G-K. 51*m*, end).

25. [יִדְעֵתִי גֵאֲלִי חִי] For the absence of בִּי after יִדַּע, see also, *e.g.*, 30²³, Am. 5¹².]

[גֵּאֲלִי חִי וְאַחֲרוֹן] Ἐ ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων. It is very precarious to argue that Ἐ disregarded וְאַחֲרוֹן (Me.). Elsewhere ἀέν. renders עולם (Gn. 49²⁶, Dt. 33^{15, 27}); it may, therefore, here render the two words חִי וְאַחֲרוֹן which, taken together, might be regarded as synonymous with עולם, whereas חִי by itself asserts, directly, less than ἀέναος. Or, if the order of Ἐ may be pressed, Ἐ may have read חִי גֵאֲלִי וְאַחֲרוֹן and rendered חִי by ἀέναος, and 'גֵּאֲלִי וְאַחֲרוֹן', or perhaps 'גֵּאֲלִי וְאַחֲרוֹן', by ὁ ἐκλύειν με μέλλων (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of ἤ appears to be 4 : 3, for חִי גֵאֲלִי cannot easily be taken as a single stress, and 4 : 3 in Job is infrequent and suspicious (17¹⁴ n.). We could obtain an unmistakable 3 : 3 rhythm by omitting חִי וְ, then גֵּאֲלִי, made for emphasis the obj. of יִדַּע (as וְיִרָא of Gn. 1⁴), would be the virtual subj. of יָקוּם. But this would leave the parallelism poorer, and the expression of the whole weaker than in ἤ. It is best, therefore, to retain ἤ especially since the considerations, for what they might otherwise be worth, suggested by rhythm and Ἐ do not converge: *if* anything was absent from Ἐ, it was וְאַחֲרוֹן; *if* anything had to be omitted for rhythm, it would be חִי.]

[אַחֲרוֹן] that this is actually a subst. and means *afterman*, *sponsor* (Be.^K), is neither proved nor probable; if it were, we should certainly expect אַחֲרוֹנִי (|| גֵּאֲלִי; cf. עֵדִי || שְׁהֵדִי, 16¹⁹). If correct, it is most probably in the acc. of the state (G-K. 118*n*)—*later on* . . . he will stand up. Sgf. reads אַחֲרֹנִי, Che. (*EBi.* 2475) עֲרִבְנִי (cf. 17³), with אָקָה for יָקוּם below.]

[עַל-עֶפֶר] if virtually = *upon (my) grave*, עֶפֶר is used as in 7²¹ 17¹⁸ 20¹¹ in particular of the dust or soil in which a dead body is laid, *i.e.* the grave. Cf. also 10⁹, Ps. 104³⁹, though these are rather different: in the Ps. עֶפְרָם with the personal

[ואַחַר עוֹרִי] So $\mathfrak{H}$ and all the VV. except $\mathfrak{G}$, which reads עוֹרִי but om. ואַחַר. In $\mathfrak{U}$ ואַחַר is taken adverbially, in $\mathfrak{ST}$ as a prep. But, as in יָקוֹם (v.²⁵) and אֱלֹהֵי in ^b, the *scriptio plena* in עוֹרִי may be later than $\mathfrak{G}$; the *scriptio defectiva* actually occurs elsewhere even in $\mathfrak{H}$ (e.g. עָרֶה, Nu. 19⁵). Written defectively עוֹרִי would be scarcely distinguishable from עָרִי; consequently it would be very legitimate to read אַחַר עָרִי (Bi.² Du.) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though עוֹרִי be retained, the ambiguity of אַחַר remains: it may be (1) an adv., *afterwards* (e.g. Gn. 18⁵ 24⁵⁵, Jg. 19⁵ al.), but not *in novissimo die* ($\mathfrak{Y}$), *at the last day* (AV.), *am jüngsten Tage* (Honth.); or (2) a prep. governing עוֹרִי, with a local or temporal force, *behind* (cf. Is. 57⁸), which Ehrlich interprets as *under* (my skin), Bu. as “still enclosed (*umschlossen*) by my skin,” i.e. still alive, or *after* (as, e.g., 1 K. 19^{11f}), i.e. after the disappearance or destruction of my skin; or (3) a conj. = אַחֵר אִשֶּׁר (as 42⁷ $\mathfrak{H}$, Jer. 41¹⁶, Lv. 14⁴³ $\mathfrak{H}$), *after that* (my skin has been destroyed). If עוֹרִי is correctly read, it is a parallel term to בָּשָׂרִי in ^b ($\mathfrak{H}$, not $\mathfrak{G}$) as in 7⁵ (19²⁰), and אַחֵר should be parallel in sense to the מֵן of מִבָּשָׂרִי: unfortunately this latter phrase is also ambiguous (see below). If מִבָּשָׂרִי means *away from my flesh*, i.e. after my body has perished, עוֹרִי אַחֵר should have the same meaning; but Bu. raises two objections to this: (1) that אַחֵר is always local when it refers to an *object*, and temporal only when it refers to an *action*: since the idea of passage is more directly suggested there than here, 1 K. 19^{11f} does not perhaps entirely invalidate this; (2) that whereas בָּשָׂר by itself is often used for the entire body as contrasted with the נֶפֶשׁ or לֵב (e.g. 14²², Ps. 16⁹ 63²), עוֹר is not, but is used strictly of the outward covering of the body, the skin (30³⁰, La. 4⁸ 5¹⁰, Jer. 13²³), and combined with בָּשָׂר requires the latter to be used in its specific sense of the flesh under the skin (7⁵), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10¹¹ 19²⁰, and (עוֹר + שָׂאֵר) Mic. 3^{2f}. If the text could be trusted, in 18¹³ עוֹר would have the wider sense of *body*, which Bu. questions.]

[נִקְפָּר זֹאת] the vb. is taken either (1) as the pred. of the

sentence introduced by the *conj.* or *adv.* אחר (see last n.) with the obj. עורי of נקפו prefixed—an emphatic position (cf. Dr. § 208 (1), for which there seems to be no reason here, or (2) as the vb. of a relative sentence qualifying עורי in the *prepositional* phrase—*after my skin which . . .*, the relative particle being omitted according to G-K. 155b. In either case נקפו is commonly explained as the 3rd pl. act. corresponding idiomatically to our passive (4¹⁹ n.). The vb. is, then, Piel of נקה, *to strike off, away*; cf. Is. 10³⁴ † (of striking off branches), and the verbal noun נקה of beating olive berries off the tree (Is. 17⁶ 24¹³). These comparisons are already made by the mediæval Jewish commentators (Ibn Ezr.; Anon., ed. Wright and Hirsch.). The form might also be Nif., used as a passive of the Hif. (G-K. 51f) of נקה, *to go around* (Is. 29¹), in Hif. *to surround* (v.⁶ and often). *SV* clearly think of this vb., and Honth. has recently defended this interpretation; but he can account for the pl. only by the very forced suggestion that its subject is זאת used collectively of the bones of the body with the sense of *I*—at the last day I shall be (proph. pf.) surrounded with my skin! Other interpretations of זאת are scarcely less forced: the alternatives are to suppose that it means *this* (will happen)—so *T*; or *in this manner* (Del.)—an acc. of manner never elsewhere taken by זה or זאת; or that it is a kind of resumption of עורי; or, since this is masc., a reference, accompanying a gesture, to the body (Di.)—and *after my skin has been struck away*, (viz.) *this* (skin or body).]

[ומבשר] either *away from my flesh*, or *from my flesh* is, so far as the phrase itself is concerned, equally possible; for the rare but by no means unusual use of מן in the former case, cf. 11¹⁶ n.]

[The uncertainties and difficulties of *H* in this v. being so great, it is not surprising that attempts at emendation have been numerous and ingenious, if not convincing. Bu., by a very slight change (נקף כזאת), eliminates at once the awkward pl. נקפו and the impossible זאת, and obtains the distich:

Within my skin thus struck away,
And from my flesh, I shall see God;

but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be.^T, viz. נִקְפוּ זֶאֶת for נִשְׁקַפְתִּי, which gives a completer parallelism of terms but a not very probable prophetic pf. :

Within my skin I look out,
And from my flesh I shall see God.

Be.^T's other suggestion was נִקְפוּתִי. Bi. also offered two emendations; Bi.¹ (in ^b mainly following G) proposed

וְאַחַר עֲרִי נִקְפָה זֶאֶת
וּמִשְׁרֵי אֲחוּזָה אֱלֹהִים

which requires at least as much defence and apology as H. Bi.², bringing over יָקָם (G) from v.²⁵, reads :

יָקָם עֲרִי נִקְמָה זֶאֶת
וּמִשְׁרֵי אֲחוּזָה אֱלֹהִים

My witness [*i.e.* God] will take vengeance for this,
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either H or G; but as Bu. asks: Why אֲחוּזָה and not תִּאָּחֵז, why נִקְמָה זֶאֶת instead of the better antithesis נִקְמָתִי, and why the unknown Poel of יִצְרָה? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from H and G as to appear improbable. Du., also by slight changes, obtains the distich:

וְיָקָם אֲחֵר עֲרִי
חֻקָּה זֶה אֲתוֹ

And another will arise as my witness,
And this one will set up his sign—

understanding the "sign" to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining ^{26b} with ^{27a}, and ^{27b} and ^c, Du. gets rid of the isolated stichos formed by ^{27c} if, as is usual, ^{27a. b} be taken as a distich. But the אֲתוֹ and זֶה of Du.'s emendation

are improbable, and ^{27a} is better paralleled by ^{27b} (note אהזה || ראו, לי || לא-זר || לי) than by ^{26b} which has the *same* vb. חזה as ^{27a}. Che. (*EBi.* 2474*f*):

שרי יכן תאותי
ומצדיקי אהזה אלוה:

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of עורי נקפה זאת ומבשרי proposes ערבי יוקף אתי—first the *goel* takes his stand on Job's grave (v.²⁵), thereafter (ואחר) as his surety (ערבני) lifts him up from the grave. But ^a thus becomes four stressed. יוקפי for יוקף אתי is very improbable, and so is the *beth essentie* in ובשהדי: Be.^K avoids the last objection, only by proposing an unknown form [ומשְׁהדי].

27. אשר אני] no change is needed; but *if* any one inclines to change, Bu. suggests אֲשֶׁרְנִי or אֲשֶׁרְנִי בִי, "Count me happy, for I shall see him for myself." אֲשֶׁרְנִי (Neubauer, Be.^{Kit.} alt.), "O my happiness!" is an unheard of form. [The parallelism is at present perfect, לי || זר || אני, ולא זר || לי: emendations, such as אשרני, or, below, אלי for לי, are improbable.]

ראו] Bu. ראי, thinking the pf., especially before כלו, which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future (Dr. 14).

[ולא זר] the waw is perhaps a dittograph; זר, pf., or part. negatived by לא (*BDB* 519*b*): Job's acquaintances are estranged זרו (v.¹³): God will be seen not to be so: similarly Job's-brethren have gone מְעָלִי (*ib.*); God is לי.]

בְּלִי בְּחָקִי Wr. בְּלִי בְּחָקִי, "I am utterly exhausted in my appointed time (14^{5, 13})"; Klo. בְּלִי בְּחָקִי, "I shut up" (from בָּלָא by G-K. 75*qq*),—both extraordinary.

28. לו] the *nota accus.*; cf. on 5². (In Jg. 7²⁵ rd. את-מדין אל-מדין).

בי] In *ff* there is a change from the direct (^a) to the indirect narration (^b), "and *that* the root of the matter is found in me" (without כי, as Gn. 12¹³ 41^{15b}, Jb. 35^{3a, 14} etc.; G-K. 157*a* (*a*)); but the continuation by the direct narrative is much

more forcible, and some 100 MSS, Θ $\mathfrak{U}$ read בּוּ ; so Mich. Wr. Sgf. Be. Bu. Klo. Du.

29. גורו לכם] The ל is prob. reflexive (*Lex.* 516a); לכם is hardly strong enough to express the emphatic "for yourselves" (which would be rather לנפשיכם or לנפשכם; cf. Jos. 9^{24b} ונירא לנפשתינו).

$\mathfrak{A}$ $\text{בִּי חֲמָה עֹנֹת חָרֵב}^c$ לִמְעַן תִּדְעֹן שִׁדְיִן (שִׁדְוֹן) Qrê $\theta\upsilon\mu\delta\varsigma$ γὰρ ἐπ' ἀνόμους ἐπελεύσεται, καὶ τότε γνώσονται ποῦ ἔστιν αὐτῶν ἡ ὕλη (ἡ ὕλη, perhaps as though thinking of שִׁדְיִן; cf. 29⁶ ὅτε ἡμῃν ὑλῶδης λῖαν = עֲפָדִי (שִׁדְיִן) (בְּעֹד שִׁדְיִן); for ποῦ κτλ., ^A ὅτι οὐδαμοῦ αὐτῶν ἡ ἰσχὺς ἔστιν (thinking of שִׁדְיִן); $\mathfrak{S}$ $\text{quoniam ultor iniquitatum gladius est}$; for $\text{᾽ΑΣΘ ὅπως γινώτε ὅτι (ἔστι) κρίσις}$: so $\mathfrak{S}$ ἔστιν ἰudicium , Saad.; $\mathfrak{U}$ for $\text{בְּיָלֵל דִּתְנִידְעֹן}^c$ מִן $\text{בְּיָלֵל דִּתְנִידְעֹן}$, "that ye may know that the lord of judgement is a truthful judge." In ḡ Ges. Di.^1 Bu. read הַמָּה for הֵמָּה ("for they—i.e. such slanders—are iniquities of (worthy of punishment by) the sword"); Di. $\text{בִּי נִקְמַת עֹנֹת חָרֵב}$ (for the sword avengeth iniquities); Sgf. $\text{בִּי חֲמָה בְּעֹלָיִם תִּבָּא}$ (after $\mathfrak{A}$; but it is doubtful if ἀνόμους is more than a paraphrase); Du. $\text{בִּי חֲמָה עֹלָם תִּחָּרֵב}$ (though usually said of lands, cities, etc., is at least used of nations in 2 K. 19¹⁷, Is. 60¹²). In ḡ , for שִׁדְיִן, Hi. לְהַבִּין ; Sgf. בִּי שִׁדְיִן (*sc.* the עֹלָיִם of ḡ); Ew. Reuss, Wr. Di. Be. שִׁדְיִן; Bu. $\text{לִמְעַן תִּדְעֹן יֵשׁ דִּין}$ ("that there is a judge"); so Klo. (דִּין, as 1 S. 24¹⁶, Ps. 68⁶ †; שׁ, with some emph., 12 times in Job, e.g., 11¹⁸ 14⁷). De. and most agree with ᾽ΑΣΘ ὅτι (= Kt.), Rabb., and EVV. ("that ye may know there is a judgement") in taking שֵׁ as the rel. particle שֵׁ (usually שֵׁ, but שֵׁ, Gn. 6³ (?), Jg. 5^{7.7}, Ca. 1⁷ †) = *that*, as often in Qoh. (*Lex.* שֵׁ, 3), and דִּין, as the subst. *judgement*. שֵׁ, however (on its occurrences, see *Lex.* 979), does not occur elsewhere in Job; דִּין occurs in the Elihu speeches (35¹⁴ 36^{17.17}; 36³¹, the verb), but neither the noun nor the vb. is found elsewhere in Job; and שֵׁ is desiderated.

CHAPTER XX.

2. לָכֵן] *Therefore*—on account, viz. of what Job has said. עַל οὕτω οὕτως , as though לָכֵן stood for לֹא-כֵן (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. 4¹⁵ 30¹⁵, Jg. 8⁷ 11⁸ *al.*), not perceiving that in such cases *therefore* introduces an answer to a remark, or objection, made by another (*Lex.* 487a; Dr. on 1 S. 3¹⁴ 28²).

שַׁעֲפִי see on 4¹³.

יִשְׁבִּיבִנִי] *answer me*: lit. *turn me back* (*sc.* with a word; see on 13²²), *answer me*, in the sense of *do not allow me to be silent*, is certainly weak; hence Du., cleverly, יִרְהִיבִנִי, *bestürmen mich, disturb me*; cf. Ca. 6⁵, Oettli, Buhl (*v. Lex.*); and נִסַּח, in Peñl ptc. = *disturbed* (Mk. 5³⁸ = $\thetaόρυβον$, and Lk. 10⁴¹ $\thetaορυβάξῃ$); but usually in the sense of either *alarmed* or *hastening* (so Ethp. *be alarmed*; Af. to *hasten* (*trans.*) or *alarm*; *v. PS.*).

וְיַעֲבֹר רֹגִי] rd. ובעבור זאת (Bi.¹ Be.^K Du.; Di. inclines) or בעבור זה (Ex. 13⁸); perhaps (Bu.) even ויַעֲבֹרָה would be sufficient (בְּעָבוֹר כֵּן never occurs).

חֻשִׁי בִי] “is my haste—my impetuosity, eagerness—(active) within me.” Del. *my feeling*, i.e. *my emotion*, deriving the word not from חָזַשׁ, to *hasten*, but from חָשַׁשׁ, חֻשׁ (= Arab. *ḥassa*, to *feel, perceive* by the senses), in Aram. and NH. (see Levy, *ChWB*, *NHVB*, s.vv.), to *feel*, in various *nuances*, sometimes to *be anxious*, but mostly to *feel pain*, to *suffer* (in OT. once, Qoh. 2²⁵ (so rd.), וְיִחָזַשׁ חֵן מִמֶּנּוּ, and who can *feel* (here suggesting *have pleasure*) apart from him? Syr. ܠܡܝܢܐ , *passus est, doluit, contristatus est* (PS. 1389 f.), ܠܡܝܢܐ , *suffering*, often for $\piάθημα$, as Heb. 2⁹, also of grief, sadness, etc.; in a more neutral sense, of an *affection* of the mind in

general, as of desire, $\text{נָבֵל} \text{נִי} \text{לֵב}$ = $\pi\acute{\alpha}\theta\omicron\varsigma \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\alpha\varsigma$, 1 Th. 4⁶ (ib. 1391). Probably therefore $\text{חַשׁ} \text{חֲשִׁי}$ (חֲשִׁי?) might in Heb. have been used to denote the general feeling of *emotion*. Be.^K $\text{רָחַשׁ} \text{לִבִּי}$ (Ps. 45²), *is* my heart *astir*; [Richter, אָנן for לָכֵן in ^a, and for $\text{בִּי} \text{לִבִּי}$ ^b; but this, though the changes are slight, requires too elaborate a defence to be probable].

3b. But a spirit answers me out of my understanding, *i.e.* a higher spirit (32⁸), speaking in, and out of, my understanding, teaches me what the value of Job's protestations is (so Del. Di.). It is objected that this interpretation of מְבִינִי makes Zophar's own understanding the source of his higher inspiration; hence Hi. Bu., "And wind, (arising) out of my understanding, answers me," *i.e.* the "understanding," or instruction, which I give Job, instead of bringing him wisdom, resolves itself in his mouth into mere wind (cf. "wind," 8² 15² 16³). Du. Be.^K (after Ἐκ τῆς συνέσεως —without $\mu\omicron\upsilon\varsigma$) מְבִינִי , and with wind *void of understanding*, thou answerest me (תַּעֲנִי).

רָרַח is frequently masc. (agst. Strahan): 4¹⁵ 8² 41⁸, Ps. 51¹² 78³⁹, Is. 57^{13, 16}.

4. "Dost thou know this (as being) from of old, since the placing of man upon the earth, that . . .?" *i.e.* Of course thou knowest it! (cf. *Lex.* 210a). There is no occasion to read הָלֵא (Sgf. Du.). Ἐ μὴ (not $\omicron\upsilon$) presupposes הִי , not הָלֵא . As usually understood, $\text{מִנִּי עַד וְנֹנָה}$ is connected not with יָרַעַת (for no man could know this from the creation) but (as rendered) with זָאָה , as a secondary predicate (so De. Hi. Di.). Bu., thinking this construction awkward, construes differently, supposing the question to be a mocking one, Hast thou this fine windy knowledge (v.^{3b}) from the time of creation? (comp. the question of Eliphaz in 15⁷), and rendering כִּי in v.⁵ not by *That*, but (exactly as in 22^{2b} after 22^{2a}) *Nay*.

מִנִּי see on 6¹⁶.

עַד of *past* time, as Hab. 3⁶ †.

שִׁים inf., with indef. subj., as 13⁹. The inf. of שִׁים (Nöld. *Beiträge*, i. 39) is usually שִׁים , שָׁוִים elsewhere only Is 10⁶ Kt, 2 S. 14⁷ Qrê.

5. [מקרוב] *recent*; lit. *from what is near*, i.e. *the near* (past); so Dt. 32¹⁷ (EVV. *of late*).

6. שִׁיא [שִׁיאוֹ] *if correct*, will be an anomalous form for נִשִּׂיא, with elision of נ, from נִשָּׂא (Kö. ii. 145); cf. בִּילִי, Is. 32⁵, for נִכִּילִי (Kö. ii. 118). Perhaps שִׁיאוֹ (13¹¹ 31²³) should be read (the masc. יעלה, then by G-K. 1450). Ἐ αὐτοῦ τὰ δῶρα (!), thinking of שִׁי; cf. Ps. 68³⁰ 76¹² Ἐ (Be.).

7. [כגלל] גִּלְלִים, Zeph. 1¹⁷; גִּלְלִי, Ezk. 4^{12. 15} †; הַגִּלְלִי, 1 K. 14¹⁰ †. Lit. *globulus stercoris*; cf. גִּלְלָא; Arab. *jillat^{un}*, *jallat^{un}*. The sg. would be גִּל; cf. צִלְלוֹ, 40²², צִלְלִי, from צִל (Kö. ii. 43; G-K. 93aa, bb).

8. [ימצאהו] [construction as 4¹⁹ (see n. there); Ἐ εὐρεθῆ, whence Bi. Be. נמצא, —doubtful, though rhythmically easier].

יָדָד *is chased away*. The pass. of יָדָדָה, 18¹⁸. Ἐ (ἐπιδῆ δὲ) ⚭⚭⚭ express יָדָד (cf. Gn. 31⁴⁰, of sleep); but יָדָד is pointed as Hof. to denote the unwillingness of his disappearance.

9. [שופתו] 28⁷, Ca. 1⁶ †. Without parallel in the cognate languages.

רָצוֹן [תשורנו] *is so constantly masc.*, that in the three exceptions the text can hardly be right. Here יִשּׁוּרֵנוֹ can easily be read; the fem. may well be a copyist's error due to the preceding הוֹסִיף (so Di. Be. Bu.). In Gn. 18²⁴ בְּקִרְבָּה may well be the original reading; and in 2 S. 17¹² באחת המקומות probably due to the fem. termination of המקומות.

10. [בניו ירצו דלים] (1) רָצָה *is to be pleased with, be favourable to*; hence רָצָה will be *to make favourable, conciliate*; so, I.E. (כִּי בְנֵי יוֹצְרוֹ לְרָצוֹת הַדִּלִּים שְׁנוּל), Ges. *Thes.* 1306b, Schl. De. Di.: the sons will be forced to court the favour of the poor (whom, viz., their father had plundered). (2) The Vrss. all see רָצִין in ירצו: thus Ἐ τοὺς υἱοὺς αὐτοῦ ὀλέσασαισαν (as Rosenm. saw, a corruption of cod.^A θλάσ(ε)ιαν: θλάω for רָצִין, as v.¹⁹, Jg. 10⁸, 1 S. 12⁴ al.; Be.) ἡττορες: the order of words, emphasizing the object, as 5² 14¹⁹ 15³⁰, Ps. 11^{5b} 139¹⁶ etc. (Dr. 208. 1). (3) ⚭ His children are broken in poverty; ⚭ Filii eius atterentur egestate, i.e. יָרָצוּ (Nif.); so—though naturally discarding the ungrammatical “in poverty”—Hi. his children are

crushed into poor ones (*verkümmern zu Bettlern*)—accus. of the product (G-K. 117*ii*); Bu. his children are oppressed as poor ones (G-K. 118*n*), but in this case (Du.) דלִים seems superfluous. Du. regards ^{10a} as a variant of ¹⁹, and ^{10b} as a gloss on ¹⁸.

וידיו תשבנה אונן] reverting to the lifetime of the wicked man, and explaining why his sons are impoverished (^a): he had to give back the wealth which he had wrongfully gotten to its owners. Hr. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either וידיהם or וידיבו being corrected into תשבנה after וידי had become וידיו. און, *strength* (187) = *wealth*, as Hos. 12⁹; cf. חֵיל, *strength*, also often = *substance, wealth*, as v.¹⁵.

II. עלומיו] 33²⁵, Ps. 89⁴⁶, Is. 54^{4†}; here = *youthful vigour*, cognate with עָלַם (1 S. 17⁵⁶), עֲלָמָה; Arab. غَلَم, *young man*, from غَلِم, *to be excited by lust*.

תשבנ] viz. (Ew. Di. De. Bu. Du.) עלמיו: the fem. as 12⁷ etc. (G-K. 145*k*); cf. Ps. 103⁵ נעוריו בנישר נחודש בנשר.

12. תמתיק] *sheweth sweetness* (G-K. 53*d*), or *groweth sweet* (*ib. e*; Ew. § 122*c*) *dulcescere*; see 14⁸ n.

14. נהפך] pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136*γ*).

15. חיל בלע וג'] a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the ו' expresses the natural consequence of בלע (Dr. 80).

ירשנו] properly, *to make* (others) *inherit* = *to dispossess*: usually of *dispossessing* the nations of Canaan, Dt. 4³⁸ 9^{4.5} etc.; hence here fig. *expel*. Ἐξ οἰκίας αὐτοῦ (מביתו) ἐξελκύσει αὐτὸν ἄγγελος,—a euphemistic paraphrase for אָל.

17. אַל] either a strong negative, *Never can he . . . !* (*Nicht darfer . . . !* Di.; cf. G-K. 108*e*), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what

he *wishes* may be the fate of the wicked man (Dr. 82). Observe that א has optatives in vv. ^{10a}. b. 15 (c). 16. 23b. c. 24b. 25. 26a. c. 27. 28; cf. on 18¹².

פלגים, פִּלְגַּן in the sense *canals* only here; elsewhere פִּלְגַּן (29⁶ פִּלְגַּן שְׁמֹן; Ps. 1⁸ al.).

נָהָרִי נָחֳלִי דָבֵשׁ [There are parallels for the suspended *st. c.*, e.g. 1 S. 28⁷ אֵשֶׁת בַּעֲלָתָא אֹב, Jer. 46⁹ תַּפְשִׁי דְרַכִּי קִשָּׁת (G-K. 130e); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably נָהָרִי, was either a gloss on the other, or (Bu.) a dittograph. נָחֳלִי (Klo.) is, however, a very probable conjecture [yielding the normal rhythm (3:3), instead of the questionable rhythm of נָחֳלִי, or נָחֳלִי with a word omitted, and a superior parallelism].

18a. וְלֹא introducing the pred., as 23¹² 25⁵, Is. 57^{12b}, Ps. 115⁷ (Dr. 124); but יָנַע occurs nowhere else, and a *sf.* is desiderated: rd. prob. (Bu.) לֹא יָנַעוּ (יָנַע, as 10³ 39^{11, 16}). וְלֹא in ^b is similar; but here also the י might well be dittographed from חֲמֹרָתוֹ. א for מְשִׁיב יָנַע has εἰς κενὰ καὶ μάταια ἐκοπίασαν, as though בָּשָׂו יָנַע. Du. יבְלִיג חֲמֹרָתוֹ. מִשְׁפָּה יָנַע וְלֹא יבְלִיג חֲמֹרָתוֹ, as though בָּשָׂו יָנַע. Du. compares חָסֵד, to *draw out, extend, prolong*, kindness; but this is hardly parallel) the product of his labour, and doth not brighten up (9²⁷ 10²⁰), That which he gaineth by exchange, and rejoiceth not. Bu. in ^b כַּחֲלוֹ, i.e. according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

וְעֵלָם [יעלם (not עלו or עלן), as 39¹⁸, Pr. 7¹⁸ †.

19. רִצֵּץ Piel: Ps. 74¹⁴ lit. (אֶחָד רִצֵּץ רֹאשִׁי לֹוִיתָן); 2 Ch. 16¹⁰ metaph. (וְרִצֵּץ מִן הָעַם) †.

עֹב [עֹב Du. “Verdienst” (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. 5¹⁰, Ps. 127² עֹבִים לָהֶם); but this does not suit רִצֵּץ. Be.^K (“perhaps”) זָרַע (cf. 22^{9b}). [For the asyndeton in א, cf. 29⁸; Kön. iii. 370h. Yet the vb. עֹב after רִצֵּץ seems anti-climactic.]

בֵּית רֹג [he *hath seized* a house, and *goeth not on to build it* = if he seizeth a house, he will not build it (i.e., through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.

for the tenses, Ps. 103¹⁶ (De.). Hi. al. he seized a house, *and built it not* (= instead of building himself one): but the impf. is against this; for though the impf., where separated from ׀ cons., is, as Hi. remarks, not unfrequently retained (2 S. 2²⁸, Jos. 15⁶³, Dt. 2¹² al.), yet it must in these cases possess its frequentative force, which after נוֹל would be unsuitable (see Dr. 85, *Obs.* with n. 1; and cf. 42β). Du. בֵּית נוֹל לֹא בָנָהוּ, he seizeth a house, which he *had not built*; cf. *U* et non ædificavit eam.

גָּזַל construed with both acc. pers. (= *rob*) and acc. rei (= *take violently away*).

20. שָׁלוֹם 16¹² and elsewhere an *adj.*: rd. שְׁלוֹה (Sgf. Bu.), *ease, quietness, prosperity, e.g.* Pr. 17¹ חֶרְבָּה וְשְׁלוֹה בָּהּ טוֹב טוֹב פַּת חֶרְבָּה וְשְׁלוֹה בָּהּ טוֹב; cf. Is. 59⁸ לֹא יָדַע שְׁלוֹם מִלֵּא וּבְחֵי רֵיב; cf. Is. 59⁸ לֹא יָדַע שְׁלוֹם בָּטְנוּ being the subj., the masc. proposes בָּטְנוּ כִּי לֹא יָדַע שְׁלוֹם בָּטְנוּ by G-K. 1450. Ἐκ οὐκ ἔστω αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν, whence Me. כִּי לֹא יֵשַׁע לוֹ בְּטָבוֹ (rather בְּטוֹבוֹ, the pl. טָבִים not occurring); Du. לֹא שָׁלוֹ בְּמַטְמְנוֹ, hath no quietness in his treasure (Gn. 43²³).

בְּחֵמָה [his valued possessions]. The pass. ptcpp. of חָמַד, and derivatives, denote not so much what one *delights in* (EVV.), as what is *desired* or *coveted*, sometimes on account of its attractiveness (Ps. 39¹², Is 44⁹), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of *precious*; cf. Pr. 21²⁰ אוֹצֵר נְחָמִד = *costly treasure*; מַחְמָד, *precious things, valuables*, Hos. 9⁶; חֶמְדָּה, *precious things*, Hos. 13¹⁵, Nah. 2¹⁰ (9). EVV. *pleasant* does not express the real meaning of the Heb.

יִמְלֹט The Pi. is transitive (in Am. 2^{15a} either the obj. to יִמְלֹט follows in נַפְשׁוֹ, or יִמְלֹט must be read): it is too much to supply נַפְשׁוֹ (Du.): read therefore יִמְלֹט (Sgf. Be. Bu.). Ἐ(Θ)σῶ all render by a passive. EVV. “shall not save aught of . . .” would be יִמְלֹט לֹא מַחְמָדוֹ.

21. לֹא אָכְלוּ [his eating,—not from אָכַל, but from the inf. אָכַל.

יָחִיל is *strong*, and so *firm, stable*; so Ps. 105⁵ †. From חֵיל, the √ of חֵיל, *strength*, hence *capability, wealth*, etc. (*Lex.*

298b). The same $\sqrt{\text{ }}$ is found in Aram., in the Pael חִיִּל, to *strengthen*, and in Eth. *hēla*, *hayala*, to *be strong*.

22. [במלאות G-K. 74h; cf. 7500, qq.

שִׁפְקוֹ] from שִׁפֵּק †; the verb שִׁפֵּק, 1 K. 20¹⁰ † (c. 36¹⁸ is doubtful). The $\sqrt{\text{ }}$ is common in Aram.

עָמַל] as 3²⁰. The word is, of course, collective: Du.'s argument that we must read עָמַל with Ε (πᾶσα δὲ ἀνάγκη; cf. *U* omnis dolor), "because otherwise we should have had עָמַלִים," is not sound. Bu. also reads עָמַל (though not on Du.'s ground), thinking that מ "hardly yields a possible sense," and that the "hand," implying the personification of עָמַל (cf. מִיְּדֵי חָרֵב, 5²⁰ etc.), led to the false punctuation עָמַל. But the change is not needed. עָמַל.

23. [יְדֵי רֹג'] Difficult. (1) Ew. 345b, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 17²⁵ וַיִּשְׁלַח . . . יְהוָה, in past time, Del.); but *it will be*, in spite of 18¹² (see note there), implies יְהוָה: יְהוָה can only mean *may it be* . . . , and, if original, must indicate (cf. on v. 17) that the poet's feeling leads him to express the *wish* that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate יְהוָה לֵשְׁלַח, and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives יְהוָה its proper force, but the inversion is unnatural. (3) May he (the wicked man) be *for one* (הַמְמַלֵּא; cf. on 3²⁰) *to fill* (= that one may fill) his belly! May He (God) send, etc.; or reading יְהוָה for יְהוָה, He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with מ, may his belly be filled!), lit. *be for filling*, הָיָה לֵ: Dr. § 203: the masc. verb by G-K. 1450. (5) Wr. Bu. יהוה for יְהוָה: Yahweh, that He may fill his belly, sends, etc.; but יהוה is so studiously avoided in the dialogue (only in 12⁰), that to assume it here is questionable; nor is the subordination of לֵמַלֵּא בָטֵנוּ, though perfectly grammatical, quite in the style of poetry. (6) Ε om. יהוה לֵמַלֵּא בָטֵנוּ: so Me. Bi. Be., as a gloss on בָּלְחָמוֹ, Du. as a gloss on 22a (p). [An alternative is

to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v.²³ a tristich; and God, who must be the subj. of ^{23b. 0}, is not mentioned.] We may acquiesce in (3) or (4).

וַיִּמְטֵר] unless יהי be kept as a real jussive, rd. either וַיִּמְטֵר or וַיִּמְטֵר.

עָלִימוֹ] if correct, *must* be here (notice בלחמוֹ) an anom. sing. for עליו (which Me. Sgf. Bi. Di. Du. St. would in each case restore, and which, at least here and 27²³, might easily have become עלימוֹ from the end of the following word); cf. 22² 27²³, Ps. 117; G-K. 103*f*, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. sf. in ם— (Stade, § 345*c*, who would read עָלִים; Kō. ii. 44*b*, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395*f*; Cooke, *NSI*, on 42⁵).

בלחמוֹ] לחום, as Zeph. 1¹⁷ †: if correct, = Arab. *lahm*, *flesh*, pl. *luhūm* (I.E. בבשרו; and Zeph. 1¹⁷ τὰς σάρκας αὐτῶν ὡς βόλβιτα): so Hi. De. “into his flesh.” Di. Bu. בַּלְחָמוֹ, and raineth *His bread* (or *food*) upon him, *i.e.* sends upon him a rain, not of manna (Ex. 16⁴, Ps. 78²⁴), but of destruction: the ב as 16^{4. 10}. Or, as this use of ב is not very probable with ימטר ב, may be the *Beth essentialis* (Lex. 88*b*), and raineth it (his anger) upon him *as* his bread (or food); so RVm. Ἐ δόδυνας; whence Me. Sgf. K10. חֲבָלִים (usually in Ἐ ὠδίνες: see also on 21²³). Schwally בִּלְחָה (= ὀδύναι, 18¹¹ 27²⁰ 30¹⁵), Bi. בִּלְחָה, Be. פָּחַם, “coals,” “obliterating Zophar’s characteristic, and therefore certainly original, figure” (Bu.). Du. (omitting ^a), “perhaps the author wrote simply וַיִּמְטֵר חֲמָתוֹ.”

24. תחלפהו] חלה, to *pass quickly* (9²⁶) *through* = to *strike through*, *pierce*; so Jg. 5²⁶ וחלפה וקתו.

25. גְּרָה] by these who retain אָ, גְּרָה † is taken as a || *fem.* form to גִּי; but “his” is needed: read certainly גְּרָה, *his back* (גְּרָה). The accents in ordinary editions connect יהלך with ממרתו (so EVV.); but this leaves עליו אמים a very short and abrupt clause: and some MSS read, no doubt correctly, ממרתו (Wickes, *Poet. Accents*, p. 37). Di. He draws it forth (שָׁלַח, as

Jg. 3²²), and it cometh out of the [rd. *hiz*] back, and the glittering point goeth out from his gall: terrors (*i.e.* death-terrors) are upon him; Hi. De. Bu. . . . and the glittering point from his gall; terrors come (Me. as G-K. 1450; Sgf. Be.; better, יִהְלְכוּ) upon him,—but for this יבאו (Di.) would be the proper word, not יהלך or יהלכו; Du. וברק (so Sgf. Be.) ויצא שֶׁלַח מִנֹּה (so Sgf. Be.) מִמֶּרְתּוֹ יִהְיֶה עֵינֵי אֲמִים (for * cf. *Ἐ διεξέλθοι δὲ διὰ σώματος αὐτοῦ βέλος*, as Jl. 2⁸ al.; but Be.^K שֶׁלַח = Syr. ܣܠܚܐ, a knife without a handle, PS. 4197 (but only in lexx.; cf. ܣܠܚܐ, the blade of a knife, *ib.*): for יִהְיֶה, cf. 1 S. 4¹⁹, Dn. 10¹⁶, c. 30¹⁵ בְּלֹחֹת עָלָיו בְּהִפְּכוֹ; הִפְּכוֹ for יִהְלַךְ is idiomatic and probable). [Richter: שֶׁלַח יוֹצֵא מִנֹּה וּבִקְרֵב מִרְתּוֹ יִהְלַךְ, weapons—though he pull (one) out of the back, yet (another) pierces deep into his gall—making the thought and construction similar to v.²⁴ (39), and in this respect, perhaps, the emendation is on the right lines; but against מִנֹּה and יִהְלַךְ, see above.]

26. *טמון* [טמון] is to *hide* (cf. מִטְמֹן, 3²¹); only here in the sense of *reserve for* (which is usually expressed by צִפּוֹ).

תִּאֲבֹלְהוּ Very anomalous. Acc. to De. a shortened Po'el form for תִּאֲבֹלְהוּ (cf. תִּרְצֹחַ, Ps. 62⁴; מִלִּשְׁנֵי, 101⁵ Qrê—מִלִּשְׁנֵי, Kt. better); but the Po'el of אֲבָל occurs nowhere else, the --- is anomalous, and in Ps. 62⁴ the pointing תִּרְצֹחַ is to be preferred: rd. therefore simply תִּאֲבֹלְהוּ (Di., G-K. 68f, Bu. Du.).

לֹא נִפַּח] suggesting, or hinting at, some other mode of kindling (*viz.* from heaven); see *Lex.* 518b, bottom; cf. 34²⁰, Dn. 2⁸⁴.

נִפַּח “Before לֹא נִפַּח, אֲשֶׁר as an acc. must be supplied, as though *ignis, quem non sufflatum est*; cf. *e.g.* Gn. 35²⁶, Is. 14³” (Hi.). Cf. 22⁹; and see G-K. 121a, b. Du. לֹא נִפְחָה, which hath not been blown,—the normal construction.

יִרְעַה jussive Qal of רָעָה, *graze on*, fig. for *consume*; cf. Jer. 22²² בְּלִירְעֹתָ תִרְעָה רוּחַ. To avoid the masc. subj. after the fem. האֲבֹלְהוּ (though see G-K. 145f), Ol. Hfm. Di. Sgf. Bu. יִרְעַ (apoc. impf. Nif.), *is grazed on*; but the pass. does not read naturally. Hi. יִרְעַ (from רָעָה), *fares ill* (cf. Jer. 11¹⁶ וְלִיֹּתִי); but this (Di.) is weak. Du. objects to the fig. to *graze on*,

and to **שָׁרִיד**, in a neuter sense (see, however, v.²¹), and “in default of anything better” proposes **יָעַר שָׁרִיד**, *the waster* (15²¹) *stirs himself up* against his tent. Be.^K **יָדְעָה שָׁבִיב** (18⁶).

27. **מִתְקוֹמָמָה** [*milra'*, the *Ṣinnorīth* merely marking the open syllable before the *mêrkha* (Wickes, *Poet. Acc.* 69; cf. Ps. 1² **וְלִיָּהּ** (וְיָמָם)). The fem. **מִתְקוֹמָמָה** is anomalous (Stade, § 290): we should expect **מִתְקוֹמָמָה**; cf. **מִתְנַבֵּרָה**, Dt. 32³⁷, cited by De., is not parallel; for (1) the tone here is *milra'* not *mīl'el*, and (2) the **־** in **מִתְנַבֵּרָה** is regular, G-K. 75^u).

28. **יָגַל**] on the juss. form, see on 18¹².

יִבּוֹל] elsewhere (12 times) always of the *produce* of the earth (e.g. Lv. 26⁴ **וְנָתַנָּה הָאָרֶץ יִבּוֹלָהּ**), or specifically of the produce of the vine (Hab. 3¹⁷ **וְאֵין יִבּוֹל בְּנִפְנִיָּם**; here, if correct, of the *acquired possessions* of his house.

נִגְרָוֹת] (as) things *dragged away* (from **נָרַר**, Pr. 21⁷, of fish in a net, Hab. 1¹⁵; in **נָרַר** for **סָחַב**, Jer. 15³ al.),—or (so most) *poured away* (from **נָרַר**, 2 S. 14¹⁴ **וְנָרַר אֶרְצָהּ**, Mic. 1⁴ **וְנָרַר בְּמִיָּם הַנְּגָרִים**),—in the day of his anger. **נִגְרָוֹת** is an accus. defining the state (G-K. 118ⁿ); EVV. “(His goods) shall flow away,” etc., is a monstrous and impossible translation. For **יָגַל** Ew. Me. read **יָגַל**, *rolleth away* (like a stream, Am. 5²⁴), as more congruous with the fig. in ^b (“poured away”). **ἔλκύσαι τὸν οἶκον αὐτοῦ ἀπωλία εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ**, whence Be. **יָגַל יָבַל בֵּיתוֹ וְנָרַר אֹתוֹ בְּיוֹם אָפּוֹ**, The stream (Is. 30²⁵ 44⁴ †) *rolleth* his house along, And washeth it away in the day of his anger [but **נָרַר** for **נָרַר** is very questionable; cf. 19²⁶ n. end]: Du. **יָנַר בְּלִי בֵיתוֹ מִנְעֶרֶת בְּיוֹם אָפּוֹ**, Destruction carrieth away his house, The rebuke (Dt. 28²⁰) in the day of his anger; but Is. 38¹⁷ **יִשְׁחַח בְּלִי**, pit of *wearing away* (i.e. destruction—of Sheol) scarcely justifies the proposed use of **בְּלִי** here. Bu. adheres to **נָרַר**, though allowing that the pl. **נִגְרָוֹת** (for **נָרַר** pt., or **נָרַר** pf., referring to **בֵּיתוֹ**) is strange.

אָדָם] [unnecessary, and rhythmically redundant].

29. **נַחֲלַת אָמְרוֹ**] his heritage of appointment = his appointed heritage (G-K. 135ⁿ); cf. **וְלָחֶם אָמַר לוֹ**, 1 K. 11¹⁸. Be. **עָרִיץ** (cf. 27^{13b}); **ὑπαρχόντων αὐτῷ** = **אוֹנוֹ** (from **אוֹן**, v.¹⁰), whence Du. **אוֹנוֹ**, *his naughtiness* (from **אָוֶן**, 4⁸ etc.).

CHAPTER XXI.

2. [שמעו שמוע מלתי] as 13¹⁷.

[תנחומתיכם] & & (U agite poenitentiam), Du. תנחומתיכם; but the Vss. would hardly have rendered by a plu., even if they had read it.

3. [שאוני] *bear with me*: an unusual nuance; the other examples grouped under 2e in *Lex.* (p. 671a), such as Jer. 15¹⁶ 31¹⁹, Ps. 55¹⁸ with acc. rei, are different.]

[תלעיג] & Ol. Me. Sgf. Bi. Be. Du. תלעיג; but the reference may be more particularly to Zophar (Bu., who compares the sg. in 16³ between plurals in ¹ and ⁴). For ^b & has εἶτα οὐ καταγέλᾱσατέ μου, paraphrasing: in & Job speaks defiantly, for he knows Zophar will not mock; & states explicitly what is in Job's mind. Me. (after &) ואחר דברי לא תלעיגו, Sgf. ואז לא תלעיגו, Du. ואחר לא תלעיגו — all as violent as they are unnecessary.

4. [האנכי] prefixed for emph. (G-K. 143a; Dr. 197. 4; cf. Gn. 24²⁷ יהוה נחני בדרך אנכי, 49⁸): whatever may be the case with others, *my* complaint is not of man. So Du. *Ja ich, gilt Menschen meine Klage?* Be. האמנם (Nu. 22³⁷, 1 K. 8²⁷, Ps. 58²).

5. [השמו] for the pathah, see G-K. 67v; cf. הִסְבּוּ, 1 S. 5^{9.10}. If correct, an "inwardly transitive" Hif. (G-K. 53a), "*shew* appalment," though elsewhere הִשָּׁם is always trans., except Ezk. 3¹⁶ מִשְׁחִים . . . וְאִשָּׁב יָסָם (where, however, שָׁמָם, 2 S. 13²⁰, or מִשְׁחָם, Ezr. 9^{3.4}, could easily be read). As Bu. observes, to have the Qal הִשָּׁמוּ, 17⁸, the Nif. נִשְׁמָו, 18²⁰, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in *both* Qal and Nif.; the impf. is *always* pointed as Qal, so 17⁸ had better remain as it is; but

the Nif. הִשָּׁמוּ here would avoid the anomalous sense of הִשָּׁמוּ, and is probable.

6. The same type of hypothetical sentence as 7⁴, where see note.

וַאֲחֹז בִּשְׂרִי] 'ו' is subj.; cf. 18²⁰ with n.

7. [עֲתָקוּ] *advance in years, grow old*: so Ps. 68[†], and עֲתָק, *old*, 1 Ch. 4²² †. Both עֲתָק, אֶלֶס, and עֲתָק (Dn. 7⁹. 13. 22), אֶלֶס, are common in Aram. in the same senses.

לְגִבְרוֹ חֵיל is accus. = *as regards*, Engl. "in"; G-K. 1178; cf. Gn. 41⁴⁰ מִמֶּנּוּ רַק הִכְפָּא אֲנֹדֵךְ מִמֶּנּוּ.

8. [לְפָנֵיהֶם עִמָּם] An inellegant redundancy. לְפָנֵיהֶם is almost tautologous with ^b לְעִנְיָהֶם; so עִמָּם is to be preferred (Sgf. Be.^T Bu.). לְפָנֵיהֶם may be a variant to לְעִנְיָהֶם, which found its way into ^a (Be.). [The rhythm of ^ח is very questionable (17¹ n.); if לְפָנֵיהֶם is omitted, the rhythm is probably 3 : 2 (17¹⁴ n.): perhaps ו עִמָּם conceals a parallel to נִכָּח; if so, the *rhythm* was normal.]

9. [שְׁלוֹם] constr. as 5²⁴, Pr. 3¹⁷ (G-K. 141c). Ἐ εὐθὺς-
σοῦσιν, Ὡ securæ sunt, ^Σ , whence Sgf. Du. שְׁלָמוּ.

But these renderings are not evidence that their authors *read* שְׁלוֹם; they may be merely (like RVm. "in peace") accommodations to their native idioms.

[מִפְּחַד] *away from fear = so that there is no fear* (Hi. : cf. Is. 7⁸ etc.; *Lex.* 583a, b), or = *without fear* (*Lex.* 578a, b, towards the end; cf. on 11⁵). So Pr. 1³³ רָעָה מִפְּחַד רָעָה.

. . . וְלֹא] not . . . וְאֵין: *Lex.* 519a, b, b, 18¹⁷. 19 al.

10. [עֲבֵר] see *Lex.* 718b. In NH. עֲבֵר is to *become pregnant*, to *conceive*, and מְעִיבֶרֶת is *made pregnant*; עֲבִיר is *conception*, and עֹבֵר the *embryo* (NHWB iii. 610b, 612b).

וְלֹא יִגְעִיל נֶעַל is to *abhor, loathe* (Lv. 26¹¹ al.); hence לֹא יִגְעִיל either *showeth not aversion* (sc. to the cow), or *causeth not* (the cow) *to loathe*. Ra. Ki. Del. explain from the NH. sense of הִגְעִיל: Ra. לֹא יוֹרֶה בָּהּ זֶרַע פְּסוּלָה שֶׁיָּחֵא חֹזֵר וְנִפְלָט (that it might return and escape) הָרִיחַ; Ki. וְלֹא יִפְלִט (allow to escape) וְשִׁלְכֵנוּ; Del. (but understanding יִגְעִיל in a *causative*

sense) “*neque efficit ut ejiciat* (semen)”: cf. NH. הנעיל, to *rinse* a vessel from dirt or impurity with hot water (‘*Abodah sarah*, 70a, מְנַעֵלוֹ בְּרוֹחַח, one *rinse*s it (properly, “causes it to abhor and reject (its dirt),” *ausstossen machen*, Del.) with boiling water (cf. *NHWB* i. 350 f.). Whether הנעיל had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. מְבַטֵּן, *imprægnans* (Del.).

וְתַפְלֵט lit. *maketh to escape*, i.e. bringeth forth. Cf. וְתַפְלֵט, Is. 34¹⁵; הַמְלִיטָה, 66⁷.

II. עוֹלִיָּהֶם see on 19¹⁸.

12. יִשְׂאוּ sc. קוֹל, as Is. 3⁷ 42^{2, 11}.

בְּתֵף so 𐤁𐤕, Baer (p. 46), Ginsburg; בְּתֵף, c. 30 MSS, 𐤁𐤕 (ἀναλαμβάνοντες ψαλτήριον) 𐤁𐤕𐤕 (tenent tympanum). 'ב' is *with* (= to the accompaniment of), cf. Ps. 49⁵: 'ב', will be *according to*, with no appreciable difference in meaning.

לְקוֹל ל = *at*, or here (as we should say) *to*, as Hab. 3¹⁶, Qoh. 12⁴, Nu. 16³⁴ (*Lex.* 516^b, j, end).

13. בָּלָה יִבְלוּ is to *wear out* (intrans.), especially of garments (Dt. 8⁴ al.); בָּלָה is to *wear out* (trans.), as La. 3⁴ בָּלָה בְּשָׂרִי וְעוֹרִי (וּמַעֲשֵׂה יְרֵיָהֶם יִבְלוּ) it has been supposed to mean to *wear out by use, use to the full, enjoy*. But it is unlikely that a verb meaning to *wear out* would come to be used in this good sense; and it is better (Du. Be.) in both places to read יִבְלוּ, *they finish, bring to an end* (cf. Jb. 36¹¹ יִבְלוּ מִיָּהֶם בְּטוֹב; Ps. 90⁹; Ex. 5¹³ מַעֲשִׂיכֶם יִבְלוּ); so Qrê, 𐤁𐤕 (συντελέσαν) 𐤁𐤕𐤕 (ducunt).

בְּרֵגַע in a moment; i.e. they have a quick, painless death. 𐤁𐤕 ἐν ἀναπαύσει, 𐤁𐤕 יִבְמָרוּעַ: whence Hfm. Be. Buhl, Du. Bu. either point בְּרֵגַע, or take רֵגַע in the sense of *tranquillity* (cf. הַרְגֵּעַ, Jer. 31²; רָנְעִי אֶרֶץ, Ps. 35²⁰; מְרֵנוּעַ, Jer. 6¹⁶; מְרֵנוּעָה, Is. 28¹²).

יִיחָתוּ rd. יִיחָתוּ, go down, the pl. of יָחַת, Pr. 17¹⁰, from יָחַת, common in Aram., only poet. in Heb.; so 𐤁𐤕 κατέρχονται, 𐤁𐤕 נַחְתִּין, U. descendunt. As pointed in 𐤁𐤕, it could just be derived artificially from יָחַת by G-K. 20i; but it can be naturally only the Nif. of יָחַת, with the unsuitable sense, “unto Sheol are they affrighted.”

14. וַיֹּאמְרוּ] *And yet* they say, etc.: the וי introducing a *contrasted* idea (Dr. 74β; cf. Gn. 19⁹ 32³¹, 2 S. 3⁸). [Ἐ λέγει δέ: so ἀπ' ἐμοῦ and βούλομαι—sing. for pl. of ἔ, “to reduce the number of the godless of which v.¹⁴ speaks to a minimum” (Be.).]

15. Ἐ om. (supplied in ^B from Θ),—no doubt on account of its blasphemous character.

16. מִנִּי in pause for מִנִּי: see on 16⁶. [The rhythm is apparently 3 : 4 (cf., perhaps, 4^{12. 20}), which is very rare (see Gray, *Forms*, pp. 176, 181 f.): note that in 22¹⁸, where ^b recurs, the rhythm is 4 : 4.]

17. כִּמְדָּה] *How often?* not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

חבלים] might mean (a) *cords* (to ensnare; so Del.), with reference to 18¹⁰⁻¹² (חֲבִלִּים, in v.¹⁰), but יִחְלֶק, *distributes*, is not very suitable to “cords”; (b) *pains* (Ges. *Thes.*, Hi., EVV. *sorrows*); but the word in this sense is elsewhere used only of *birth-pangs* (Is. 13⁸ 26¹⁷ al.; Ἐ here ὠδίνες); (c) *portions* (lit. (measuring) lines, Mic. 2⁵ al., used in a fig. sense, Ps. 16⁵ (The *lines* have fallen to me in pleasant places), and often also in the derived sense of *measured portion*, or *lot* of land, Dt. 32⁹ al., here, with reference to 20²⁹, in the sense of *lots in life*, Ges. *Addenda* to *Thes.* p. 87, Ew. Di. Bu.; but “portions” alone, without any qualification, is too vague and indefinite to be probable; and Ps. 16⁵ (with נָפְלוּ לִי וּבְנֵעִימִים) hardly justifies the use of חבלים absolutely of *lots in life*: as Du. says, it only suggests naturally portions of *land*. Lots in life would be rather חֲלָקִים, 20²⁹ 27¹³ 31², Is. 17¹⁴. Ἐ ὠδίνες δὲ ἔξουσιν αὐτοὺς ἀπὸ οἰγῆς; whence Me. Sgf. חַבְלִים יִחְזְקוּם מֵאַפּוֹ; but מֵ is very improbable (for the frequent confusion of ב and מ between LXX and MT., see *Samuel*², p. lxvii); Du. better, חַבְלִים יִחְזְקוּם בְּאַפּוֹ, *Cords take hold of them in his anger* (but Du. takes אַפּוֹ with the next stichos), as Bildad had maintained, 18¹⁰.

19. אֱלֹהֵי] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.

(Ye say); see on v.¹⁶: or the v., together with v.²⁰, is still dependent on the כִּמָּה of v.¹⁷ and like that v. a sceptical question: so Be.^T. But Be.^K adopts Ley's suggestion to read אֵל for אֱלֹהִים (so also Du., who regards Gr's ἐκλίποι as a free rendering of אֱלֹהִים). The position of אֱלֹהִים before the vb. has no apparent justification, and with אֱלֹהִים the distich is rhythmically suspicious (4 : 3; see 17¹⁴ n.): if אֵל is read, the rhythm is normal—3 : 3].

20. עֵינָיו] before the fem. עֵינֶיהָ (G-K. 145*p*).

כִּידָר] if correct, *craft*: cf. Arab. *kāda*, to *beguile* or *circumvent*; *kayd*, an *artful device* (Qor. 7¹⁸² 20⁶²; Lane, 2638*f*). Read פִּידוֹ (12⁵ 30²⁴ 31²⁹, Pr. 24²² †), or אִידוֹ (v.¹⁷).

21. חֶצְצוֹ] Arab. *ḥaṣṣa* is to *cut* or *sever*, also to *become a portion* (*ḥaṣṣani*, became my portion), conj. iv. *aḥṣaṣtuhu*, I gave him a *portion* or *share*; *ḥiṣṣat^{mn}*, a *portion* or *share* (Lane, 579*f*); Eth. *ḥaṣaṣa*, to *curtail*, *diminish*; Ass. *ḥaṣaṣu*, to *cut in two*: in Heb. Pr. 30²⁷, the locusts have no king, וַיֵּצֵא חֶצְצוֹ בָּלֹ, yet they go forth *divided* (into companies), “*divisi*, i.e. *agmine partito*,” Ges. Hence (1) when the number of his months *hath been apportioned* (to him), so Ew. Schl. Di.¹; or (2) *hath been cut off* (i.e. *finished*: cf. פָּצַע, to *cut off*, but also to *finish*, Is. 10¹², Zec. 4⁹); so Ges. Del. Di.² Bu. Du. But Ew. Grä. Be. Bu. all suggest as possible חֶרְצוֹ, *are cut off*, i.e. *are determined* (see 14⁵). The pl. by attraction to חֶרְשֵׁיו (G-K. 146*a*); cf. 38²¹.

22. רָמִים] “Ins alltägliche wird dieser Sinn abgeschwächt durch רָמִים statt רָמִים nach LXX φόνους (Me. Grä.)” (Bu.).

23. בַּעֲצָם תָּמוֹ] עֲצָם, lit. *bone*, then *body*, *substance*, of . . ., is the Hebrew idiom for expressing the idea of *reality*: so Ex. 24¹⁰ (JE) בַּעֲצָם הַשָּׁמַיִם = like heaven *itself*, and often in Ezk. (4 times) and P (14 times †), in בַּעֲצָם הַיּוֹם הַזֶּה (or עַד עֲצָם), to express *this very day*. Cf. Aram. נִרְם, and ܢܝܪܡ (with sf.), lit. *bone*, used often in the same sense (so perh. once in Heb., 2 K. 9¹³). In Arab. عَيْن, *eye*, is used similarly (Del.; Lane, 2216*c*–2217*a*).

בָּלֹ] *Lex.* 481*b* (bottom).

שלאִן] a *lapsus calami* for שאִן (12⁵), due to a scribe's eye accidentally lighting upon the following ושָׁלוֹ (Ol. Di. etc.).

שָׁלוֹ = שָׁלוֹ, 16¹² 20²⁰; cf. Jer. 49³¹ שָׁלוֹ (Kö. ii. p. 144; cf. G-K. p. 240n); the י merely secures the consonantal character of the ו (Kö. ii. p. 83).

24. [עֲטִינוֹ In NH. עֲטֵן is to *put in*, of putting olives into a *vat* or press; in Arab. عَطَن is to put hides into a corrosive fluid to remove the hair; NH. מַעְטָן is an olive-*vat*, in which olives are kept till they are ready for the press (*NHWB*, s.v.). עֲטֵן will thus have denoted some vessel: we may render here *pails*. Ε ἔγκата, Ὑ viscera, ט בִּזְיוֹ, his *breasts* (so Rabb., EVV.), ז צַדְיָתוֹ, his *sides* (flanks)—all guesses, to suit the || עֲצֻמוֹתָיו.

Be. Klo. עֲטֵמָיו †, his *loins* (with חֵלֶב for חֵלֶב) = Syr. حِلْمَان (= יָרֵךְ, Gn. 32³² and often; really the same word as Heb. עֲצָם = عَظْم, *bone*, Dr. 178, p. 226): precarious, and unnecessary.

רַפָּאוֹת תְּהִי לְשִׁרְדְּךָ וְלַעֲצֻמוֹתֶיךָ] cf. Pr. 3⁸.

25. [אֶכֶל ב'] the ב' partitive, as Ex. 12⁴³ בּוֹ יֹאכֵל, Ps. 141⁴ ב' לֶחֶם, Nu. 11¹ etc.

26. [יַחַד] notice the emphatic and idiomatic position of יַחַד at the beginning: as 19¹² 24⁴ al. (*Lex.* 403, 1b).

27. [עָלַי תַּחֲמֹסוּ] (wherewith) ye *deal violently* against me (G-K. 155k), cf. Ε ἐπίκεισθέ μοι; Du. תַּחֲפֹשִׁי, (which) ye *search out* (Ps. 64⁷) against me; Be.^K (cf. ז מַלְמַחַת, חֲשָׁלוֹן) (which) ye *devise* (Pr. 3²⁹ רַעָה רַעָה עַל רַעָה, 6¹⁴ 14²²) against me. [Jacob (*ZATW*, 1912, p. 287) תַּחֲמֹסוּ; cf. וּסְמַמְסוּ, *to meditate*.]

28. [אֶהְיֶה מִשְׁכָּנֹת רַשָּׁעִים] 1 MS^K III, Ὑ om. אֶהְיֶה; so Be. Du. Bu. Cf., however, for a syn. in the gen., 37⁶ מִמְּרוֹת עֲזוֹ; Ps. 26⁸, Is. 25¹² מִשְׁכַּן חוֹמוֹתֶיךָ, 13¹⁹: מִשְׁכַּן is a poet. amplificative pl., G-K. 124b; Kö. 260f. [Thus there is no stylistic objection to הָיִה, and, since Ε(Θ)ΣΤ agree with הָיִה, the textual evidence for the omission of אֶהְיֶה is of very little weight. If on rhythmical grounds it is necessary to omit a word in ^b, it would be better to omit אֶהְיֶה there, אֶהְיֶה in ^a governing both lines (as does הָיִה in 22⁴), and being united with בֵּית under a single

stress (cf. probably Jer. 2⁶); in this case, or, if we stress אִיה, and with Ehrlich omit תַּאמְרוּ בִּי, the rhythm is normal—3 : 3. In אִיה it is 4 : 4 (אִיה being stressed, as, e.g., Ps. 42⁴); but both lines lack the cæsura within the line characteristic of this rhythm (Gray, *Forms*, 160, 164, 169).]

29. שְׂאֵלָתָם] G-K. 44d, 64f.

נָכַר has in Heb. opposite meanings. הִכִּיר (often) is to *recognize*, *regard*; but the Pi. נָכַר is to *treat as foreign* (denom. from נִכְנִי, Bu.), *misunderstand* in 1 S. 23⁷ (but rd. here פָּנֶה or מָכַר), Dt. 32²⁷, Jer. 19⁴†, but Jb. 34¹⁹† it is to *regard*: the Nif. in La. 4⁸† is to *be recognized*, but in Ps. 26²⁴† to *make oneself foreign*, *disguise oneself*, *dissemble*; the Hithp. in Pr. 20¹¹† is to *let oneself be recognized*, but in Gn. 42⁷, 1 K. 14^{5.6} to *act as a foreigner*, to *disguise oneself*. In Arab. *nakura* is to *be ignorant of*, Qor. 11⁷³; to *deny*, *repudiate*, Qor. 16⁸⁵; conj. ii. to *make unknown*, *disguise*, Qor. 27⁴¹, iv. to *be ignorant of*: in Syr. ܢܚܪ is to *recognize*, ܢܚܪ (twice), to *repudiate* (but PS. 2378 would read ܢܚܪ , *treat as alien*, *repudiate*, etc.). Nöld. (*Beiträge*, ii. 96) sees in these usages different applications of the idea of *foreign* (cf. נִכְנִי, נָכַר), to *look closely at what is strange*, and hence to *recognize*, but also to *avoid* a thing as something unknown (*munkar^{an}*): so Ges. in *Lex. man.* (see *Thes.* 887b, top). The most natural sense here is *recognize*, *regard* (as 34¹⁹), carrying on the question in * (Ew. Bu. al.); Del. Di.², however, “And their tokens ye will not misunderstand?” (“*werdet ihr doch nicht verkennen?*”).

30. לְיוֹם וְגו' That *in view of* (or, as we should say, *against*) the day of calamity the evil man *is withheld*: חָשַׁךְ לִי, to withhold, keep back, *in view of*—in 38²³ in order to utilize, here in order to *spare* (cf. sq. מָן, 33¹⁸, Ps. 78⁵⁰, abs. 2 K. 5²⁰: cf. לְיוֹם (= *for*, *against*, rather than *in*) in Ps. 81⁴, Pr. 7²⁰, Is. 10³ = Hos. 9⁵. EVV. with Rabb. “is reserved *to*” (cf. Pr. 16⁴); but the context shows that here this sense is impossible: it would simply stultify Job's argument. RVm. rightly, “is spared in.” בְּיוֹם (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.³⁰ (= “reserved *for*”) express the opinion of

Job's opponents, or that an original ביום (so Di. Sgf. Be. Bu.) has been altered (twice) into ליום on dogmatic grounds.

[עברות] the pl. as 40¹¹. Ⲭ(Θ) עברתו, perhaps rightly.

הוביל [ויובלו] is to lead *along*, especially in a procession (v.³² 10¹⁹), but not, at least not elsewhere, (Ⲭ) to lead *away*: יצל (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. is a probable emendation. Me. Di. Be. Bu. (יצל) ; but where a *class* of persons is referred to, as here in רע, Hebrew poets often alternate between sg. and pl., and Ⲭ already agrees with ⲙⲁ (ἀπαχθήσονται Τίς).

31. [על פניו] as 6²⁸ 1¹¹. ^b Dr. 154; cf. 7²⁰ 19⁴ 23¹⁰, Am. 3⁸.

32. [קברות] as 17¹ [n.].

גדיש 'נ' is a *sheaf* (5²⁶, Ex. 22⁵, Jg. 15⁵): read גִּדִּישׁ = Arab. *jadath*, a *sepulchre* (Qor. 54⁷).

ישקוד שקר is to *be wakeful* (Ps. 127¹), with the collateral idea of *watching* (Jer. 1¹² 5⁶ al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who read ישקודו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared (18¹⁷), the memory of the evil man is honoured, and care is taken (cf. שקר in Jer. 1¹²) to guard his tomb against desecration. Ⲭ(Θ) καὶ αὐτὸς ἐπὶ σωρῶν (over the *sheaves* produced by his estate) ἡγρύνησεν; cf. Ra. ועל גדיש ישקוד כשהוא נקבר אצל הגדישים.

33. [רגבי] 38³⁸ †. [Cf. ἐργάβ, ἀργάβ, in 1 S. 20¹⁹. 41 Ⲭ.]

[נחל] [commonly *torrent-valley*, *wady*; but it is very far from obvious why the rich man's grave should be in a *wady*. Therefore Jacob has suggested that here] נחל = *dust* (as in Chr. Pal.); ZDMG lv. 141 = ZAW xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries נחל commonly renders the Greek σποδός: so, e.g., in Heb. 9¹³ σποδὸς δαμάλεως is rendered נחלא דענלחא; and in Is. 61³ ἀντὶ σποδοῦ ἄλειμμα εὐφροσύνης, נחלא מישח דביסם; so also in Gn. 18²⁷, Jon. 3⁶, σποδός; and in Ex. 9¹⁰ αἰθάλη are rendered by נחל: see the texts in *A Palestinian Syriac Dictionary containing Lessons from the Pentateuch*, etc., ed. A. S. Lewis.]

יִמְשׁוּךְ] apparently intrans. (cf. Germ. *ziehen*), to move along in a line, as (in a military sense) Jg. 4⁶ (cf. v.⁷, trans.), 5¹⁴ (perhaps), 20⁸⁷ (Ex. 12²¹ is dub.).

34. הַבֵּל] adv. acc. = *idly, in vain*, as 9²⁹.

וְתִשְׁבּוּתֵיכֶם] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. 20²³, 1 K. 6¹², 2 K. 22^{18b-19}, Jer. 44¹⁶, Dn. 1²⁰, Is. 66¹⁸, Hos. 8¹³ מִן, Ezk. 1¹³ מִן, 10²² (Dr. 197, *Obs.* 2; G-K. 143a, β; Kön. iii. 341f, i): and your answers—there remaineth (*sc.* of them) (but) faithlessness! = and your answers remain (but) faithlessness!

CHAPTER XXII.

2. [יסכן] cf. on 15³.

[כי] (Nay:) *for*; see 5²; *Lex.* 472a.

[עלימו] if correct, must be another case of the anom. sing. for עליו; see on 20²³.

3. [תתם] G-K. 67g. Strictly an Aramaizing form, though found in early Heb. (ויפב, Ex. 13¹⁸), and often, no doubt, due only to the punctuators.

6. [אחיה] so B Gi. and most MSS, edd., אֶחָי; Baer (p. 46) with many MSS, א and Kimchi אֶחָי. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [מים] emphasized both by position and by the connection of לא with it instead of the vb.; cf. *Lex.* 518b, bot.]

8a. Dr. 197. 3; cf. Jg. 17⁵ והאיש מיכה לו בית אלהים, Pr. 24⁸.

[נשוא פנים] is to *lift up the face* of a suppliant (opp. 'השיב פני פ' 1 K. 2¹⁸) = *receive favourably*, Gn. 32²¹ etc.; so נשוא פנים, *lifted up in regard to face* (like נשוי פשע, etc.) means *one viewed favourably, held in repute*; so 2 K. 5¹ (of Na'aman), Is. 3⁸ 9¹⁴†.

9. [ידבא] 'ז is an implicit *accus.*: cf. Gn. 4¹⁸; and see G-K. 121b. אֶשְׁמַע תִּדְבָּא (so Me. Sgf. Be.^K St.), but no doubt merely assimilating to א. If חרבא had originally stood here, why should it have been changed to the less obvious construction ידבא? [A *deliberate* change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.⁸—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—*paḥad, paḥim.*]

II. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with אַ (τὸ φῶς σοι σκοτός ἀπέβη) Me. Bi. Du. [and to the improvement of the rhythm and parallelism] אֲרִיךְ חֹשֶׁךְ (Wr. Perl. Gr. Du. Be.^K אֲרִיךְ חֹשֶׁךְ) "*Thy light is darkened* (the fate of the wicked in 18⁶) that thou seest not, and abundance of waters doth cover thee."

וּשְׁפַעַת מִיִּם תִּבְסַךְ] so, *verbatim*, 38^{34b}, but of literal waters descending in a storm, cf. Is. 60⁶ שְׁפַעַת נְמָלִים הִכְסִיף.

12. גִּבְהַ שׁ] the pred. a subst., acc. to Dr. 189. 2, G-K. 141c; cf. 8⁹, Ps. 92⁹ מָרוֹם וְאַתָּה מָרוֹם, lit. Thou art loftiness. [S (through dittography) הִנֵּבָה, which Be.^K thinks possibly right.]

וְרֹאֵה רֹגַ] the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read וְרֹאֵה (א, —but connecting with a; Be.^K alt.), or וְרֹאֵה (Mich. Sgf. Be.), or וְרֹאֵה (Gr. Königsb.), or וְרֹאֵה (Be.^K alt.), "And he (God) looketh (*i.e.* looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests, רֹאֵשׁ is an incorrect dittogr. of רֹאֵה, "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3 : 3.]

רָמוּ] G-K. 20i. For 12b-16 א has only τοὺς δὲ ὕβρει φερομένους ἐταπείνωσεν (= 15b-16a ?).

13. וְאַמְרָתָ] see on 15³²; and cf. Pr. 5¹² וְאַמְרָתָ. The metheg shows that א is the 2nd syll. before the tone: the א is consequently, as classical Heb. requires, the א consec., giving the verb a frequentative force, *art in the habit of saying* (G-K. 112m).

הַבַּיִת] G-K. 100l.

14. חֹג] חֹג is properly a *circle* (see on 26¹⁰); but it must denote here the round dome, or *vault*, of heaven, above the clouds: cf. Is. 40²² וְיֹשְׁבֵי חֹג הָאָרֶץ וְיֹשְׁבֵי חֹג הָאָרֶץ, where (as על הַיָּם shows) חֹג הָאָרֶץ must also be the *vault* of heaven (apparently) resting upon the earth, and (cf. וְיֹשְׁבֵי חֹג הָאָרֶץ) at a considerable distance above it.

15. עוֹלָם Chajes (see Ges.—Buhl¹⁵) עוֹלָם, the *unrighteous*.

16. קָמְטוּ 16⁸.

וְלֹא עַת so Mass. (Baer, p. 45); a circ. cl., as more usually with לֹא alone (34²⁴; *Lex.* 519b, e) or וְלֹא (5⁹). 20 MSS have the easier בְּלֹא (15³², Lv. 15²⁵, Qoh. 7¹⁷).

נָהָר acc. of product (G-K. 121d); cf. Is. 24¹² (where the *order* is the same as here), Mic. 3¹².

17. לָמָּו the direct narrative (*) changing into the oblique (Ps. 64^{6b}, after מִי), as 19²⁸ מִי. But לָמָּו, probably rightly.

18. Cf. 21¹⁶ n.

19. וַיִּשְׁמְחוּ . . . יִרְאוּ cf. Ps. 107⁴² 69³³, 1 S. 19⁵. ἔιδόντες δίκαιοι ἐγέλασαν, ἀμεμπτος δὲ ἐμυκτήρησεν, whence Du. Be.^K וַיִּשְׁמְחוּ . . . יִרְאוּ (but not וַיִּלְעֲנוּ), on the ground that the downfall of the ancient מִתִּי אֶן would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.

20. קָרָבָנוּ A strange and improbable collective word for *opponents* (“Aufstand = Insurgenten”; Kö. ii. 60): for the anom. קָ, cf. Ru. 3², and (always) בָּלָנוּ (G-K. 91f, cf. 61c, end). Ol. al. קָרָבָנוּ, or, in view of the pl. יָתָרוֹ in בָּ, קָרָבָנוּ (Ps. 18⁴⁰, Dt. 33¹¹), with נִכְחָדוּ. נִכְחָדוּ. But Ἐ(Θ) (εἰ μὴ ἡφανίσθη) ἡ ὑπόστασις ἀντὶ τῶν = יָקָמוּ (Gn. 7⁴, 23, Dt. 11⁶†; Ἐ in Dt. ὑπόστασις), *their living substance*: so Me. Wr. Gr. Bu. St.; probably rightly.

21. וְשָׁלֵם] and *be at peace* (sc. with Him); cf. Ps. 7⁵ שְׁלֹמִי, my *peaceful one* (my friend). שָׁלֵם elsewhere is to *be complete*, 1 K. 7⁵¹ al.; to *be whole, uninjured, prosperous*, Jb. 9⁴†: the thought “And be prosperous” (the 2nd imper. expressing the *consequence* of the first, as often, G-K. 110f) would, however, unduly anticipate בָּ and 20ff., and be out of place. The Hif. is more distinctly to *make peace* (Dt. 20¹⁰ al.), and perhaps וְשָׁלֵם should be read (Bu.).

בָּהֶם] = *in them* = by that course of action, as Ezk. 33¹⁸; עֲלֵיהֶם, Ezk. 18²⁶ 33¹⁹; G-K. 135p (in Is. 30⁶ 38^{16a}, b 64⁴ the text is most uncertain: Zeph. 2⁷ rd. עַל הֵם).

תְּבוֹאֲתָךְ] a grammatical *monstrum*; see G-K. 48d. Rd. either תְּבוֹאֲתָךְ, *thy increase* (Ἐ ὁ κύρπος σου, ΣΤ, and most

moderns) or (Bu. St.) תְּבוֹאֵד, will *come to* (or *upon*) *thee* (בָּא, as Dt. 33¹⁶; the sf. as often, though elsewhere usually in a hostile sense, 15²¹ 20²², Pr. 10²⁴ 11²⁷, Ps. 36¹² al.; see, however, Ps. 119⁴¹. 77). תְּבוֹאָה, literally *in-come*, used specifically (Ex. 23¹⁰ al.) of crops *brought in* from the field, is used often, especially in the Wisdom-literature, in the fig. sense of *gain*, *profit*, *advantage* (31¹², Pr. 3^{14b} 8^{19b} 10¹⁶ 16⁸ 18²⁰).

23. תַּבְנֶה anticipates ²⁵ unduly, and also makes it difficult to carry on the force of אִם to ^b. Ἐ καὶ ταπεινώσῃς σεαυτόν, whence Ew. Di. תַּעֲנֶה (Ex. 10³) = *humbling thyself* (constr. as 11^{18b}, see note: Dr. 163); Bi. וְתַעֲנֶה (Ps. 116¹⁰); Be. Du. St. וְתַעֲנֶה; Me. Sgf. Gr. וְתִכְנַע (1 K. 21²⁹, 2 K. 22¹⁹; abs. Lv. 26⁴¹, 2 Ch. 12⁶. 7): Be.^K Bu. either of the two last. תַּעֲנֶה is the neatest of these suggestions; but the repetition of אִם before תִּרְחֹץ would be also an improvement.

24. וְיָשִׁית Ἐ θήῃ (without καί), whence Me. Gr. תִּשִּׁית; but וְיִשֶּׁת (Bi. Hfm. Bu.) carries on the sentence most smoothly. Ὡ δabit (= וְיָשִׁית), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

בָּצַר v.²⁵ †. The exact meaning is uncertain; but probably from √ בצר, to *cut off*, a *fragment* or *nugget* of gold: sing. coll. *ore*, pl. (v.²⁵) *nuggets*. Ges. *Thes.* compares Arab. *tibr*, *dust*, *nuggets*, or *crumbled particles* of gold, before it is wrought (Lane, 293), from √ tabara, ii. to *break in pieces*. Ἐ(Θ) πέτρα confuses with צור.

וּבְצֹר נַחֲלִים and among the rocks (not *stones*, EVV.) of the wadys, though צִירִי (1 S. 24³) would be better. Some 65 MSS, וּבְצֹר; but the || על עפר suggests strongly a *pluce*. “וּבְצֹר might well be a faulty repetition of בָּצַר: from what remains in וּבְחֹל וְיָמִים אֹפִיר ^b (cf. 6³) might be easily restored” (Bu.¹. 2).

אֹפִיר short for פָּתָם א' (28¹⁶, Is. 13¹², Ps. 45¹⁰ †); once, later, וְהָבֵא א' (1 Ch. 29⁴ †).

25. בָּצַרִיד In pl. with an intensive force. Ἐ σου . . . βοηθὸς ἀπὸ ἐχθρῶν, prob. = בָּצַרִיד; β. a paraphrase of צור, as Ps. 17(18)² 18(19)¹⁴ 77(78)³⁵ 93(94)²². בְּחֹלֶיךָ, probably the same; cf. S Ps. 19¹⁴ 78³⁵. Ὡ contra hostes tuos = בָּצַרִיד.

† ותועפות הרים Ps. 95⁴ Nu. 23²² = 24⁸ לו כְּתוּעָפוֹת רִאִים, Ps. 95⁴ †. An uncertain and perplexing word. The Rabb. guessed *strength* (חֹזֶק, חֻזֶק); and so AV. Nu. Ps. and AVm. here (“silver of strength”): but the rendering has no philological support. Moderns generally derive by metathesis from Ar. *yaphā’a*, to ascend a hill; *yapha’*, *yaphā’* (Gn. 49²⁶, Ex. 17⁹ al. Saad.), a hill; *yāphi’*, tall, getting thus the meaning *eminence*, *height*. This would suit Nu. (RV. *horns*) and Ps. 95 (RV. *heights*), but badly here; for *lofty piles* (Di.), or *long bars* (Hi.; Di. alt.), is not a probable application of the idea of *lofty*; and we should, moreover, expect ותועפות כסף. Del. “Silber höchsten Glanzes,” from יפע in its Heb. sense of *shine*; cf. Hif. הופיע, and יפעה, *eminencia*, *splendor*, Ezk. 28¹⁷ †: of this, RV. “precious silver” is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. עופרת, “and silver shall be lead to thee”; but this reverts rather awkwardly to the thought of 24. A || to נשי is desiderated; hence Bu. St. תורתו (cf. 22); Du. מוטפות, *headbands* or *frontlets* (Ex. 13¹⁶, Dt. 6⁸ 11¹⁸ †), intended as a fig. designation of the same idea. Ἐ ἀργύριον πεπυρωμένον (? Tg. עֲפָר, Del.: v. Levy).

27. [The rhythm (3 : 2) is unusual but hardly impossible (17¹⁴ n.), but Ἐ in ^b (δώσει δέ σοι ἀποδοῦναι τὰς εὐχὰς) may have read ויתן at the beginning of the line: this (cf. Ley in Be.¹) is scarcely the original; but possibly ותדיר (|| to אליו) may have stood before ונודריך תשלם (|| to וישמעך): then cf. Ps. 61^{6a} 9b.]

28. ותגזר, usu. in Heb. to cut, divide (e.g. 1 K. 3²⁵); in Aram. (e.g. נִזְרַתְּעִי, to decree a fast, Jl. 1¹⁴ ט, 3¹ 3² 3³ 1 K. 21⁹ 3), and NH. to de-terminate, re-cite, decree. So in OT. only Est. 2¹ and B. Aram. Dn. 2²⁷ 5¹¹ † determiners (of fate); נִזְרָה, a decree, Dn. 4^{14.21} †. The 3, as 3⁴.

אמר Ps. 19^{3.4} 68¹² 77⁹, Hab. 3⁹ †.

וְיִקָּם לָךְ both תגור and יקם are *jussives*: Dr. 152, iii., G-K. 159d; cf. Pr. 20²⁵, Ps. 104²⁰ וְיִהְיֶה לִילָה תִּשְׁתַּחֲשֹׁךְ.

נגה The pf. as 5²⁰.

29. נִיָּה stands here, as Jer. 13¹⁷, Dn. 4⁸⁴ Aram. (cf. 3¹ נִיָּה), for נִיָּה (G-K. 23f), which ought doubtless to be read: for שח

עינים, cf. Is. 2¹⁷ וְשֶׁחַ נִבְהוּת הָאָדָם: the opp. נִבְהָ עֵינַיִם, Ps. 101⁵ (cf. 18²⁸), and Is. 5¹⁵ תַּעֲיִי נִבְהִיִּם הַשְּׁפִלְנָה. $\mathfrak{M}$, now, has been taken in two ways: (1) "when men have abased (thee), and thou sayest (complainest), 'Pride!' then (Dr. 124) he will save him that is lowly," *i.e.* when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. *Thes.* 1466, Hi. : abased, as Pr. 25⁷); (2) "If they (thy ways, v.²⁸) are depressed (cf. Jer. 13¹⁸), then (cf. Dr. § 153) thou sayest (= wilt say; but?) 'Up!' and he saveth him that is lowly," *i.e.* when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to הַשְּׁפִילוֹ in (1), the unheard of sense of נוֹה in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that ^a is || to ^b; hence Bu. אֱלֹהִים נִאֲוָה, "For God abaseth pride" (Is. 13^{11b}, Ps. 18²⁸, where תַּחֲשֹׁךְ is also opp. to תַּשְׁפִּיל); Be. (וְנִאֲוָה), "For he abaseth the lofty and the proud" (אֵת, as Is. 41⁷ 50⁴; G-K. 117d: נִאֲוָה (so Be.^K), as Is. 2¹²); Du. בִּי הַשְּׁפִיל אֶמְרָה נִאֲוָה, *he abaseth the word of pride*. $\mathfrak{C}$ already had וְחָאֵמַר; but any one of these emendations yields the required sense. Du.'s deviates least from $\mathfrak{M}$: but אֶמְרָה הַשְּׁפִיל is doubtful; and Bu.'s is in form preferable to Be.'s.

30. [אִי נָקִי] if correct, the *non-innocent* = the *guilty*: אִי, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of אִי-כָבוֹד, 1 S. 4²¹. אִי and the periphrasis are alike improbable. ^b shows that Job himself cannot be referred to, and we should expect something like למַעַן, *for thy sake*, in ^a. $\mathfrak{C}$ (Θ) for ^a has σώσεται ἀθῶνος, $\mathfrak{H}$ salvabitur innocens. Me. Be.^K אֵל (Ley, אֱלֹהִים) for אִי (which, however, will not suit the emendation אֱלֹהִים in ^{29a}), with תַּמְלִיט (Θ) in ^b. אִישׁ (Reiske, Dathe), with ^b תַּמְלִיט, would give a good sense. Du. יִמְלֵא תִאֲוָה נָקִי (with כִּפְיוֹ, as $\mathfrak{SH}$, in ^b) is clever and in itself suitable, but deviates a good deal from $\mathfrak{M}$.

CHAPTER XXIII.

2. גַּם־הַיּוֹם מֵרִי שָׁחַי] $\text{\textcircled{E}}$ *καὶ δὴ οἶδα ὅτι ἐκ χειρός μου ἡ ἐλεγχίς ἐστίν*, whence Ew. מִיָּדוֹ for מֵרִי, Me. יָדַעְתִּי מִיָּדוֹ שָׁחַי (= is occasioned by Him); Be.^K מִיָּשָׁרִי (?) for מֵרִי. [It is questionable whether Me. is right in concluding that $\text{\textcircled{E}}$ read גַּם־יָדַעְתִּי for גַּם־הַיּוֹם: it is quite as probable that $\text{\textcircled{E}}$ read גַּם־הַיּוֹם and that in this text, which would be clearly inferior to $\text{\textcircled{H}}$, יָדַעְתִּי was a mere dittograph from יָדַעְתִּי in the following v. The particle גַּם is in Job most commonly translated by *καί* simply: so 1⁶ 2¹ 13¹⁶ 16^{4.19} (*καὶ νῦν* = עַתָּה) 18⁵ 30⁸; occasionally by *καί* and another particle: so once by *καὶ . . . μέν* (12³), once by *καί . . . ἄρα* (31²⁸), by *καί γε* in 30², and double *καί γε . . . καί γε* (= גַּם . . . גַּם) in 15¹⁰. Possibly, therefore, *καὶ δὴ* may have been here another unusual equivalent for גַּם: but the only other occurrence of *καὶ δὴ* in Job renders כִּי עַתָּה (6³); as *δὴ* there renders the temporal עַתָּה, so here it may render the temporal הַיּוֹם; and as *καί* there renders the כִּי, so here the גַּם.]

[גַּם־הַיּוֹם] *to-day also* is the most obvious rendering; *even to-day* (RV.) is equally legitimate (see BDB, *s.v.* גַּם, 2); but it is not easy to explain this emphasis on *to-day*, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of $\text{\textcircled{E}}$ (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, גַּם עוֹד *still* (with emphasis) would be suitable; but this, like אַמֵּנָם (Be., who compares 9² 12²) or הִנֵּה גַּם (Sgf.), would not have been easily corrupted into $\text{\textcircled{H}}$ or $\text{\textcircled{E}}$.]

מֵרִי (Dt. 31²⁷; בית מרי, Ezk. 2^{5.6} al.), *defiance* (G-K. 141c), viz. against the acknowledgment of God's justice, and exhorta-

tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint," 7¹¹⁻²⁰ 9²⁷⁻³¹ 10¹⁻¹⁷ 21^{4ff.} מַר־עַץ, *bitter* (cf. 7^{11c} 10^{1c}), in view of ^b probably rightly. The point here is not Job's defiance, but the continued severity of his sufferings.

יָדִי כְבֹדָה עַל אֲנַחְתִּי & Ew. Me. De. Di. Du. Be. al. (but not Bu.) יָדוֹ: *His hand* (13²¹ 19²¹) is heavy (Ps. 32⁴, 1 S. 5^{6.11}) upon my groaning (3²⁴, Ps. 6⁷ al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. (וְיָדִי) "and yet my hand is [still] heavy (still presses) upon my groaning," *i.e.*, as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6-7, 9-10, 12-14. AV. *my stroke* for יָדִי expresses the Rabbinic interpretation מַחְתִּי, Ra. IE. מִכָּתִי; IE. compares Ps. 77³ (where AV. has similarly *my sore* for יָדִי).

3. יָדַעְתִּי The *pf.* after מִי יָתֵן (*Lex.* 678f) occurs only here, and seems hardly consistent with the meaning of מִי יָתֵן: Dt. 5²⁶ וְהָיָה מִי יָתֵן is not parallel; the *pf.* with י cons. is syntactically very different from the *pf.* alone, and in many connections interchangeable with the bare *impf.* (which often follows מִי יָתֵן). Should יָדַעְתִּי be read (the *inf.*, as Ex. 16³ al.; cf. on 11⁵)? [If יָדַעְתִּי were omitted with MS ^{Ken. 253} S Be.^K the constr. would be as in 19²³ †.]

וְאֵמְצָאָהּ] subordinated to (י)דַעְתִּי: cf. 6⁹, Est. 8⁶, Ca. 2³; and (without י) Jb. 19³ 32²² (G-K. 120c).

תְּכַנְנָתָה] apparently a *prepared* or *established place* = a *tribunal*; cf. 29⁷ מוֹשְׁבֵי אֲבֹן בְּרָחוֹב כְּסָאוֹ; הָכֵן כְּסָאוֹ, Ps. 103¹⁹; בֹּנוֹן כְּסָאוֹ, Ps. 9⁸.

6. לֹא אֶךְ] הַגְבִּיר . . . (will he) . . .? *Nay, but . . .*; Bu. לֹא . . . בִּירָהּ, Behold in the greatness . . . he would . . . If only . . .

יִשְׂעָם בִּי sc. לִבִּי (see on 4²⁰), which Du. *metri causa* [but unnecessarily even for this reason] would insert before בִּי. Gr. יִשְׁמַע בִּי; but שָׁמַע sq. 3 pers. is not found except once, Ps. 92¹², where (like רָאָה בִּי) it means *to hear exultingly of their fate*.

7. שָׁם] [4 MSS, Be. שָׁם. Y *proponat* would point to שָׁם rather than (Be.^K) שָׁם. & γάρ].

[נוכח] ptc. properly = *in the state of one in mutual argument* (cf. נִשְׁפָּט; נִדָּן, 2 S. 19¹⁰): the Nif. (in a reciprocal sense, even with a sing. subj., like נִשְׁפָּט: G-K. 51d, and see Dr. on 1 S. 12⁷).

[עמו] [עמי, U contra me].

[ואפלה] the Pi. is elsewhere trans.: rd. וְאַפְלָה (Qal, as Ezk. 7¹⁶). [Ἐ ἐξάγροι, U perveniat.]

[מִשְׁפָּטִי] 8 MSS, EU (but both altering besides both the reading and meaning of the v.), מִשְׁפָּטִי, whence Mich. Hi. Du. Be.^K, though upon insufficient grounds, "And I should rescue (Pi.) for ever *my right*."

8. [אהלך] more vivid and suggestive than the ordinary אֶלֶךְ.

[ואינני] Or ^{Kt.} וְאִינִי, presumably on dogmatic grounds.

[אבין לו] cf. 9¹¹.

9. [בעשתו] rd. with S Me. Bu. Klo. Du. St. Be. בְּקִשְׁתִּי.

[ולא אחז] cf. ¹¹ וְלֹא־אָחַז [cf. out of pause, תָּחִז, Mic. 4¹¹].

On the anomalous jussive form, see G-K. 109k; Dr. §§ 171, 175.

[יעטה] not *covereth himself* (as Ps. 65¹⁴ 73⁶ †), but (Ew. Hi. Di. Del. etc.) *turneth back* (as Syr. اَدَّأ, to turn, turn back, PS. 2860; Arab. 'atafa), though אָעִטָּה, "I turn back" (S Δαδσο, U si vertam me; Du. Be.^K Bu. St.) is better.

[אראה] the sf. is often omitted with verbs like שמע, ראה, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4:4) that it was pronounced אֶרְאֶה (Be.^K): we might rather expect אֶרָא like אֶחָז.]

10. [דרך עמדי] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. S Gr. Be.^K דְּרָכִי וְעַמְדִּי, my way and my standing; poor (contrast Ps. 139²): Bu. דרך עמרחי, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but הלכתי—or rather אֶלֶךְ—is what in this case would be expected.

[בחנני וג'] a hypothetical sentence, as 7²⁰ 21^{81b} (Dr. 154; G-K. 159h).

11. [אשרו] $\mathfrak{A}$ sing. as 31⁷: $\mathfrak{A}$ pl., reading אשרו (cf. pl. punctuation in, e.g., Ps. 17⁵), or treating sing. as collective; cf. RV.]

אָט The Hif. intrans., as Is. 30¹¹ אָט מִי אֶרֶץ † (|| סורו || מִי יָרֵךְ). [On the jussive form, see ⁹ n.]

12. [מצות ש'] the *casus pendens*: (As for) the commandment of his lips, *well* (or *then*) (! as 15¹⁷ 20¹⁸ 25⁵, Ps. 115⁷; Dr. 124, G-K. 143d: cf. ف, Qor. 3^{49. 50} 26⁷⁵⁻⁷⁷ etc.), I never seceded (Ex. 33¹¹), *sc.* from it, מִפִּנֵּה being omitted in poetry for brevity. $\mathfrak{A}$ ἀπὸ ἐνταλμάτων αὐτοῦ καὶ (om. καί, ^A) οὐ μὴ παρέλθω, whence Me. Sgf. Be.^K St. מִפְּנֵי ש' לֹא אִמַּשׁ, “nur die heb. Farbe abschwächend” (Bu.), [but obtaining a distich more easily read as 3:3 than $\mathfrak{H}$; but 14 Heb. MSS om. י, and this alone (without reading מִמִּ for מִ) gives an easy rhythm].

מִחְקִי EVV. “more than my necessary food,” or (RVm.) “my portion”: חק, as Pr. 30⁸ חֲקִי לֶחֶם חֲקִי 31¹⁶ . . . וחֲקִי לִנְעֻרָתִי; RVm. “more than my own law” or inclination (Ro. 7²³). Neither is probable. Rd. with $\mathfrak{A}$ (ἐν δὲ κόλπω μου), $\mathfrak{V}$ (both mentioned in RVm.) בְּחִקִּי (so Reiske, Ol. Me. Di. and most).

13. [באחר] usually taken as a case of ב *essent.* (Pr. 3²⁶, Ex. 18⁴, Ps. 35² 118⁷; *Lex.*; G-K. 119i), he is *one*, viz. in purpose, and so unchangeable. But this reads a good deal into באחר; and a verb is desiderated, as (Be.) in other cases (9¹² 11¹⁰ 31¹⁴, Is. 43¹³) before וּמִי יִשְׁבְּנוּ. Bu. and Be. independently proposed בָּחַר, *hath chosen* (|| אָוָה in Ps. 132¹³, Be.); so Du.

וְיֵעֵשׂ [אֲנִיתָה וְיֵעֵשׂ] a hypothetical sentence of the same type as 9⁸⁰ 29¹¹, Pr. 11² (Dr. 153). וְיֵעֵשׂ (Bu.) is no improvement: the pf. would naturally be followed by י.

[14. The v. is omitted in the MSS of $\mathfrak{A}$, though it may have formed an original part of the ancient version. V.¹⁵ $\mathfrak{H}$ occurs in two translations; the first (v.¹⁴ in Swete's text), that of $\mathfrak{A}$; the second is that of Theodotion: see Hatch, *Essays in Biblical Greek*, p. 217.]

כִּי Sgf. Bu. כִּי (|| כִּהְנֶה ||).

חֲקִי [סִמְסַם points to חֲקִי; but $\mathfrak{V}$ *in me voluntatem suam* may well be a paraphrase of $\mathfrak{H}$].

עמו] [*in his mind*: for the idiom, cf. 10¹³ 15⁹; *Lex.* 768b].

17. Bi. Bu. Be. Du. om. לא, and מ in ^b. Violent; but this seems necessary? [The omission of לא in MS ^{Ken.} 48 is scarcely more than an accidental return to an original text, if such existed, from which לא was absent: the לא was already in G's text. As emended the second line ופני כסה אפל reads well—and thick darkness covereth my face—the order of the words being as in 5² 14¹⁹ 15³⁰ (Dr. 208 (1)); but ^a is not, perhaps, as a whole, so good a parallel to ^b as the parallelism of the terms חשך || אפל might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining לא, reads נצפנתי (I was not preserved from the darkness).]

CHAPTER XXIV.

1. [משדרי מן] of the source, or efficient cause, as [Ps. 37²³, Nah. 1⁵] (*Lex. s.v.* מן, 2 e (a)).

לֹא נִצְפָנוּ being misunderstood in the sense of *are hidden, concealed*, has led to the omission of לֹא in 2 MSS, א (διὰ τὸ δὲ Κύριον ἔλαθον ὥραι;), and by Mich. Me. Sgf. Be.: the fact that מן נִצְפָנוּ means *be hidden from* in Jer. 16¹⁷ (Be.) is not proof that it must mean it here. Du. for א [רִין] מִדְּעַת מִשְׁדְּרֵי לֹא [רִין] (are hidden with him).

חֲזֹר anomalously from חָזָה: G-K. 75m. Cf. Is. 16⁸ חָזְרוּ.

2. [גבולות ישיגו] the half-line is short and weak; and an explicit subject is strongly desiderated. א has ἀσεβείας, א¹ דרא דטובעיא (the generation of the Deluge), Valii, Saad. قوم (people). Me. Di. Bi. Sgf. Wr. Du. insert רשעים: as the emphasis lies on the deed done, the order גבולות רשעים ישיגו (as Pr. 5⁵; Dr. 208. 2) is best. Bu. (after U) הָמָה (which might easily have fallen out after ימיו), followed by הֵם or הָמָה in v.⁵, which he renders *some . . . others*; but הָמָה points back to something definite [yet see v.¹³ n.]; and *some . . . others* in Heb. is not הָמָה . . . הָמָה, but אֵלֶּה . . . אֵלֶּה. "There are that . . ." (RV.; so ⁹) yields, no doubt, an excellent sense; but it would require יש אשר (Neh. 5^{2.3.4} †), or יש משינים נ' (or משיני), Pr. 11²⁴ etc. (*Lex.* 441b, b).

ישיגו = יסיגו (Dt. 19¹⁴), from סיג (G-K. 75ee): cf. נִשְׁוֹג for נִסְוֹג (2 S. 1²²), and כַּעַשׁ for כַּעַם (on 5²): G-K. 6k, Dr. on 2 S. 1²². There is a mass. list of 18 words written once with שׁ in lieu of the normal ס (including Hos. 8⁴ הַסִּירוּ for הַשִּירוּ; see RVm.); see *Mass. Magna* on Hos. 2⁸ (סָדָה for שָׁדָה), and Frensdorff, *Ochlah we-Ochlah*, no. 191, and p. 42. ס for שׁ is rarer (Am. 6¹⁰, Ps. 4⁷, Ezr. 4⁵).

וְרָעוּ (וְרָעָהוּ) א (ποιμνιον σὺν ποιμένι ἀρπάσαντες) = וְרָעוּ,

which Bu., thinking ירעו to be too obvious, adopts; so Me. Sgf. Grä. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. 20¹⁶, Dt. 32^{18, 38}; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4. [עָנִי] so Kt.; Qrê עָנִי. See on the distinction between עָנִי, *humble* (in disposition), and עָנִי, *humbled, afflicted* (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, s.v. POOR.

[חֲבָאוּ] so Ⲭ ⲉκρυβησαν; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read יתחבאו (impf. as in *) for יחד חבאו, the Hithp. being used of hiding in fear, or for safety as in Gn. 3⁸, 1 S. 13⁶. The change also gives a rhythmically easier line.]

5. [הַן] Ⲥ ⲁⲓⲛⲁⲓ = הֵן, as (late Heb., 1 Ch. 13¹², Dn. 10¹⁷ †, Palm., Ⲥ Jer.; see *Lex.* 228a, 1089b). As a *new* class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated: *U* again *alii*; hence Bu.'s הֵם or הָמָּה (as v.²) is very plausible.

[פִּרְאִים] as wild-asses; the פ omitted, as, e.g., Hos. 8⁹ (G-K. 118r).

[בַּמַּעֲלָם] לֵפָּ, as Ps. 104²³ (יֵצֵא אָדָם לַמַּעֲלָם), would be better (so 7 MSS).

[מִשְׁחָרֵי לֶמְרָה] G-K. 130a: cf. 18², Is. 14^{19b} 19⁸, Ezk. 38¹¹.

[עֲרֵבָה לוֹ לֶחֶם לְנַעֲרִים] the steppe is food for him for (the double reference of לוֹ, as 2 K. 10¹⁹, Hi.) the children (29⁶). After לוֹ, לְנַעֲרִים would be more natural than לְנַעֲרִים: but, though there are parallels (see on v.⁶ 21³⁰) for the individualizing sg. after the pl., the change is here harsh; hence in spite of Ⲑ (ἡνύθη—עֲרֵבָה confused with עֲרֵבָה—αὐτὴ ἄπρος εἰς νεωτέρους) agreeing with Ⲑ, the originality of לוֹ is doubtful. [And in other respects also the present text of v.⁵ must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves

itself into prose.] Me. Bi.¹om. לו; Be.^K(perhaps) מִשְׁחָרִי לְטָרֶף עֲרֵבָה; Wr. Bu. Be.^T מִשְׁחָרִי לְטָרֶף עֲרֵבָה לֹא לֶחֶם לְנַעֲרִים; Du. מִשְׁחָרִי לְטָרֶף לֹא לֶחֶם לְנַעֲרִים ('לננ' = *for those shaken out of the land*).

6⁵. [בלילו] 6⁵. The sg. sf., which cannot naturally refer either (Del.) to שֹׂדֶה or (Ew. Di.) to רֶשֶׁע, is very harsh beside the pl. יִקְצִירוּ (Dr. on 2 S. 24¹³). And what point is there in their reaping *mixed fodder*? Would this be "reaped"? certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which בִּלְיָל is made—the בִּלְיָל would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle. Ἐὰν ἄγκυρα πρὸς ὥρας οὐκ αὐτῶν εὐδα ἐθέρισαν (πρὸς ὥρας 15³² = בִּלְיָל יוֹמוֹ, 15³³ paraphrastic for בָּסְרוֹ; οὐκ αὐτῶν εὐδα = בָּלִי־לוֹ, cf. 18¹⁵); S has a clear doublet: בִּלְיָל = בִּלְיָל (PS.), and בִּשְׂדֵה בִּלְיָל = בָּשְׂדֵה בִּלְיָל (PS.); U agrum non suum (לוֹ בָּשְׂדֵה בִּלְיָל; cf. Gn. 15¹³: so Hi.) demetunt, בִּלְיָל = מִדְּלֵה דִלְהָא (לוֹ בָּשְׂדֵה בִּלְיָל, *what is not his* (cf. לוֹ בָּשְׂדֵה, Pr. 26¹⁷)—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi.¹ Sgf. Du. Be. בָּלִי־לוֹ, or (Bu. Oort) בָּלִי־לוֹ (first misread בָּלִי־לוֹ, and then written בָּלִי־לוֹ), *in the night*.

יִקְצִירוּ Qrê יִקְצִירוּ, the usual conj. : if בָּלִי־לוֹ be read, the Kt. *make harvest* will be right.

יִלְקֹשׁ [the √ in Arab. (see Wetzstein *ap. Del.* here) is to *be* or *come late*, both it and derivatives being used in many different applications, e.g. *lakîs* of *ripe corn*, or of a *child born late* to its parents; cf. [in Hebrew, לָקַשׁ, which in the Gezer Calendar Inscription (*PEFQu. St.*, 1909, p. 20 ff.) probably means the late-sowing, as according to Wetzst. does *ser^{as}* *lakîs* in Tunis; note that in the Calendar the month of לָקַשׁ follows the month of sowing (זֶרַע); and 2.] מִלְקֹשׁ, the *late* rain of spring, = Syr. ܠܡܩܫܐ, PS. 1972 (which also in Gn. 30⁴² has the sense of *ψιμνος*); hence here—not, as RV., *glean* (לָקַט), but—(Pi. *priv.*: G-K. 52h) = *take away the late-ripe fruit from the vineyard*, i.e. the poorest and scantiest fruit of the year. Wetzstein's objections (*ap. Del.*) to the interpretations

here given of בליל and לקש rest upon the mistaken assumption that the reference is to *plundering* tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the *helpless* poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

[רשע] so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. עָשָׂר, Bu. Be. Du. Oo.

7. [ערום ילינו] for the syntax, see on 12¹⁷. The similarity of 7^a to 10 suggests that one has been assimilated to the other by some mistake: Bu. proposes for 7^a בְּחֹזֶן יִלְנִי מִסָּפָה [Du. rejects 7^a as a mere variant of 10^a.]

8. [יִרְטְבוּ] see on 8¹⁶.

9. [שָׂר] so Is. 6c¹⁶ 66¹¹ †; elsewhere (Jb. 3¹² al.) שָׂר. If correct, cf. the rare Arab. form *thudd*. (Lane, 333); but rd. prob. שָׂר, the pointing שָׂר being intended (each time) to express the meaning *plunder*: cf. שָׂר—בִּזְיָא (here מְבִיזָת יִתָּם). So Nö. *Beitr.* ii. 121; Levy, *ChWb.* i. 87b.

[וְעַל עֲנֵי יִחְבְּלוּ] if correct, and take pledges (getting power) *over* the poor. But rd. probably עַל, take *the infant* (Is. 65²⁰) of the poor in pledge: so Kamph. Du. Bu.; Grä. עַלְלִי. The v. coheres badly with the context: vv.⁶⁻⁸ and vv.¹⁰⁻¹¹ both describe the sufferings of the helpless, v.⁹ describes the inhumanity of the heartless. Stud. Honth. would place it after 3 (where it would describe the violence done to the *persons* of the poor, while v.³ describes the violence done to their *possessions*); but the repetition of the same words יָתָם and יִחְבְּלוּ are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, 11. [Lines 10^b. 11^b are such exact parallels (on the particular form of parallelism, see *Forms*, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that 10^b originally followed 11^b; and that 10^a, 11^a, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard 10^a as a variant of 7^a, and 11^a as a variant of 8^a (?).

Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in ^{10a} has been lost through the substitution of לְבַיִשׁ from v.⁷ for words that had dropped out or become illegible, and to secure the idea in ^{11b} by rendering "between [*dark*] walls they press the oil," *i.e.* produce the means of *light*—a rather artificial interpretation. But even if Bu.'s theory of ^{10a} and ^{11a} were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see *Isaiah* (I.C.C.), p. 219, on Is. 11^{6,7}.]

10. [רַעֲבִים] accus. of state: G-K. 118n.

11. [שׁוּרוֹתָם] the sf. has no antecedent: rd. either the du. שׁוּרוֹתַי (Be. Honth. Bu. alt.), or simply שׁוּרוֹת. A fem. of שׁוּר, *wall*, is unknown in either Heb. or Aram.; שׁוּרָה is a *row*, as Jer. 5¹⁰ (rd. בְּשָׁרוּתֶיהָ), and in the Talm. (עֲשׂוּן שׁוּרוֹת שׁוּרוֹת כְּרֵם), and in the Talm. men arranged *in rows* as (vines) in a vineyard: *NHWB* iv. 425).

[יִצְהִירוּ] denom. fr. יָצַר, *make fresh oil*. ¶ meridiati sunt, from צָהַר; cf. Parchon, וְזָמַן הַצְהָרִים יִשְׁבוּ בֵּין שׁוּרוֹת הַנֶּפְתִּים לְשִׁמּוֹחַ בְּיָמֵי הַקָּיִץ.

[יִקְבִּים] יִקֵּב is properly (*v. Arab. in Lex.*) a *cavity*,—usually of the cavity in the rocky ground into which the expressed juice ran down from the נֶחַל: here, as Is. 16¹⁰, of the cavity (נֶחַל) in which it was trodden out of the grapes (cf. *EB* iv. 5311 ff.).

[וַיִּצְמְאוּ] Du. (supposing *field-robbers* to be alluded to in vv. ^{10b, 11}) וַיִּצְמְאוּ (39²⁴), and *quaff* it down.

12. [מַעִיר וְגו'] Whether (as accents) עִיר and מַחִים are connected, as Dt. 2³⁴ 3⁶ + Jg. 20⁴⁸ † (rd. מַחִים for מְחִים), *out of the city of men people groan*, or מַחִים is subj., *out of the city men groan*, the sense is weak, and the || to חַלְלִים incomplete: rd. with S and MS ^{Ken. 100} מַחִים, *the dying* (as Gn. 20³; and as subj. Zec. 11⁹, Ezk. 18³² הַמֵּת בַּמּוֹת).

[יִנְאָקוּ] Ezk. 30²⁴ †: cf. אִנָּק. Ἐκ οἱ ἐκ πόλεως καὶ οἰκων ἰδίων

ἐξεβάλλοντο: whence for מַתִּים, Me. מַבְתִּים, Bi. Du. Be.^K וּבַתִּים; and for יִנְאָקוּ, Me. יִנְדָּחוּ, Bi. יִנְדוּ, Du. this or יִנְדָּחוּ (rather יִנְדָּחוּ, as Me.), Be.^K נִקְוָאוּ (Jon. 2¹¹), are vomited forth (!).

[חַלְלִים] & (σφαίων) Me. Bi. Du. Be.^K עֲלִלִים. But (Bu.) “נפש decidedly supports חַלְלִים.” חַלַּל, wounded, as Ezk. 26¹⁶ 30²¹ (וַיִּנְאֶק נַאֲקוֹת חַלַּל), Jer. 51⁵².

[לֹא יִשִּׁים תַּפְלָה] understand either בָּם = *imputeth* (4¹⁸, 1 S. 22¹⁵) *not unsavouriness* (to them), or אֶל לְבוֹ (as 4²⁰, Is. 41²⁰), *putteth it not* . . . (to his heart) = *regardeth it not*. [On תַּפְלָה, see 1²² n.] But 2 MSS & תַּפְלָה; and so Geig. (*Urschr.* 333) Grä. Bu.² St. יִשְׁטַע תַּפְלָה, *לא*, perhaps rightly.

13. [הַמָּה] *Those*,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24¹⁴.

[לֹא] [& and one of two doublets in & (καὶ οὐκ ἐπέγυνωσαν . . . οὐκ ᾔδεισαν) ולא, which is rhythmically easier].

[וַיִּשְׁבוּ] [4 MSS וַיִּשְׁבוּ. & ἐπορεύθησαν, & תִּסְבֵּם would point to הָלְכוּ rather than (Be.) יָלְכוּ (so MS de Rossi 31): note also the pf. in the previous line].

14. [לֹא אֹר] We expect from v.^{13a} an enumeration of persons who rise not *at* day-break, but before it, in the dark: rd. with Carey, Wr. Reifm. Be. Sgf. Perles, Bu. etc., *לא אֹר* = *Before the light* (cf. 22¹⁶ *לא עת* = *before the time*); *לא*, as 34²⁴, Ps. 59⁴; cf. בָּלִי, v.¹⁰ 8¹¹ 31⁸⁹ (G-K. 152u).

[יִקְטֹל] = *that he may kill*: cf. G-K. 120c; and in Arab. Dr. 185 (on § 27); Wright, *Ar. Gr.* ii. § 8d.

[עֲנִי וְאִבְיוֹ] Du. צָרוּ וְאִבְיוֹ, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10^{8, 9} 37¹⁴.

[יְהִי כְגִנְבִּי] the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, יְהִי לִי כְגִנְבִּי: so Wr. Di.² Sgf. Bu. etc. The clause is probably out of place, and should follow ¹⁵: we then get a subj. for חָתַר in ¹⁶.

15. [שְׁמִירָה] tone, as 3³ (see n.).

[סָתַר פָּנִים יִשִּׁים] *setteth*, = *putteth on*, a face-covering (cf. הסתיר פָּנִים, Ps. 10¹¹ etc.): יִשִּׁים (abs.), as Ezk. 30²¹.

16a. [חתר] cstr. with the acc. (בתים) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. 8⁸ 12^{5, 7} (12), Am. 9². The *digging through* implied by the vb. may be to gain entrance (Am. 9²), or exit (Ezk. 12¹²); Du. renders “*sie brechen . . . aus*”; but why any of the classes mentioned here should need to dig their way *out* either of other people’s houses (which the pl. בתים after the sing. חתר most naturally suggests), or their own (which would preferably be expressed by ביתו), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a *digging through* (מחחרת, Ex. 22¹, Jer. 2³⁴; cf. κλέπται διορύσσουσιν, Mt. 6¹⁹). The probability that 14^b (mentioning the thief) immediately preceded 16a (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi (14a. b) to the murderer, one only to the thief (14^c), three to the adulterer (15a. b. c); the transposition gives two (14^c. 16a) rather than three (14^c. 16a. 16b) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting 14^c with 16a, which at the same time favours separating 16a and 16b: in 16a חתר is sing., in 16b חתמו is pl.: Be.^K would assimilate by reading חתם in 16b or, with S, חתרו in 16a. But if 16a goes with 14^c the sing. is right; and if 16b goes with 16c the pl. in b is right. Then the section begins v.¹³ with a general description of the avoiders of light in the pl., in 14–16a describes three classes of them separately in the sing., and then 16b–17 (in 17^b read יכירו) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. [חתמו למו] have *sealed themselves up*, fig. for *shut themselves up*. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in S^T. למו, the acc., as אבין לו, 9¹¹. [If למו is a late (5² n.) equivalent for אותם, cf. G-K. 135^k.]

would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what רָחַם was intended, and Bu.'s contention that, if the word were right, רָחַמוּ or רָחַם אֲמֹנוּ would be expected, is more than can be maintained. Be. Du. Bu. for ^a read רָחַם רָחַב מְקֻמוֹ רָמָה עוֹד לֹא יוֹכֵר is unexceptionable (cf. שְׁעַר מְקֻמוֹ, Ru. 4¹⁰, Be.); but רָמָה, to judge from usage, would mean only *his* (physical) *loftiness* (Pr. 25³), or *his haughtiness* (Is. 2¹¹ 17); it is thus not “*seine Grösse*” (Be., Bu. text); and “*seine Erhebung*” (Bu. note) would be rather שְׁאֵתוֹ. The context speaks only of ordinary men, not of one of whom “*exaltation*” (in any sense of the word) may be specially predicated. רָמָה for רָמָה is thus doubtful. [Yet it remains probable that לֹא יוֹכֵר is the parallel term to יִשְׁכַּחֵהוּ (cf. the parallelism in Is. 54⁴), the one term standing at the beginning of the first line, the other at the end of the second line of a 3 : 3 distich—a frequent and effective scheme of parallelism (Gray, *Forms*, p. 69f.). To avoid the objections urged against רָמָה, we might read רָמָה (cf. Ps. 83⁵) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich :

The square of his (native-) place forgetteth him,
And his name is remembered no more;

then cf. 18¹⁷.]

מִתְקַן] מִתְקַן will not mean “*feed sweetly on*” (EVV.), but have the common Syr. sense of the $\sqrt{\text{ }}$, to *suck*.

וְהִשְׁבֵּר] Bu. וְהִשְׁבֵּר, needlessly.

21. רָעָה] רָעָה, to *graze on*, is used fig. of foes *depasturing* or *stripping* a country (Mic. 5⁵; cf. Jer. 6³), and even (if the text is right) the *head* (Jer. 2¹⁶ קִדְקִדְקִי); also of the wind (Jer. 22²²), or fire (Jb. 20²⁶), *feeding on* people; but it is a strange fig. to use of one “*fleeing*” (as we might say) a woman who is barren. דְּמָרַע; Be. Bu. הָרַע, *ill-treateth* (sq. acc., as Nu. 16¹⁵, 1 S. 25³⁴ al.).

יִיטִיב] G-K. 70d. Rd. יִיטִיב.

22. [ומשך וג'] The subj. must be God—whether He is not named, whether, as 3²⁰, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on 3²⁰ cites for this 8¹⁸ 12¹³ 16⁷ 20²³ 22²¹ 25² 27²² 30¹⁰), or whether (Bu.) the name should be restored (אָבִיר בַּכּחוֹ). וַיֵּצֵא, to *draw out, continue, prolong*, elsewhere of mercy, Ps. 36¹¹ 109¹² (cf. Neh. 9³⁰), anger (Ps. 85⁶), here in the sense of *maintaining in life*. Buhl, Be.^T וַיֵּצֵא אָבִיר יָמָיו בַּכּחוֹ, “and the mighty *prolongs his life* by his strength,” making the אָבִיר himself determine the length of his life; but (Bu.) the agent (v.²³) is God. Bi.² Be.^K Du., attaching the clause to 2¹ and making the godless the subject, read אֲבִירִים (ἄ ἀδυνάτους) for אַבִּירִים, giving the clause an entirely different sense, and *draweth away* (to destruction: Ps. 28³, cf. 10⁹) *them that are perishing by his might*.

[ולא יאמין] a circumstantial cl. = *when* (or *though*) he believeth not, etc. (42³, Is. 45^{4, 5}, Ps. 44¹⁸ 139¹⁶; Dr. 159, end).

[בחיין] G-K. 87e; cf. on 4². But rd. probably בַּחֲיָיו (so 3 MSS: it cannot be proved that אֲחִיָּיו read בחיין). [The singulars in 22b—יָקוֹם, יָאֲמִין—if parallel (as in אֲחִיָּיו) to the pl. אַבִּירִים in 22a, though this would not be without analogy (21³⁰ n), are suspicious. It would be easy to read יָקוֹמוּ בַּחֲיָיו (or, less easily, בַּחֲיָיהֶם). Du. (after Bi.) connects 22b with 23a, which is like 22b אֲחִיָּיו in the sing., and also with 23b where he emends to דִּרְכּוֹ: reading יָקָם for יָקוֹם, חֲיָיו for חֲיִין, and יָמָיו for יָמָיו (thus getting rid of לוֹ (see next n.)), he obtains a good balanced parallelism for 22b, 23a.

If he is punished, he reckons not on his life,

If he is pulled down, he has no hope of finding support.]

23. [לִבְטַח] if correct, must be for לִבְטַח; but this is very forced. Rd. (Bu. Be.) לִבְטַח; cf. 2 Ch. 20¹⁰ (more commonly with acc. of obj., as Gn. 20⁶ לִבְטַח, or Nu. 21²³ עָבַר וְלֹא נָתַן אֶת יִשְׂרָאֵל עֲבָרָה. *Lex.* 679a, g).

[עִינֵיהֶו] so, with a dual or pl. noun, only 7 times (G-K. 917

[add 1 S. 14⁴⁸, Pr. 29¹⁸]; Ols. 248, Sta. 206; Wright, *Comp. Gr.* 158): with a *sing.* noun, see on 25³. [But the form here may be corrupt: the line is short, and Ξ ($\alpha\lambda\lambda\alpha\ \pi\epsilon\sigma\epsilon\acute{\iota}\tau\alpha\iota\ \nu\acute{o}\sigma\omega$) appears to differ from פא : עיני יהוה would be an easy emendation, but against the usage of the book: עיני אֱלֹהִים more difficult.]

24. רָמוּ a very remarkable form: apparently from רָמַם , of the form יָבֵל , assumed to have been a || form of רוּם ; cf. רָבוּ , Gn. 49²³: Kōn. i. 335 f., G-K. 69*m*. But, if the verb is right (*v.i.*), there is no reason why רָמוּ should not be read.

וְאֵינָם the sg. may stand, even if רוּמוֹ be retained (cf. Jer. 31¹⁵ $\text{עַל בְּנֵיהָ כִּי אֵינָם}$): if רוּמוֹ be read, it, of course, occasions no difficulty. The pl. in SH is merely accommodation to Syr. and Lat. idiom, and not proof that the translators read וְאֵינָם , or even וְאֵינָם : EVV. have “they are not”; and their translators certainly read וְאֵינָם . If the v. describes (as a mark of God’s favour) the quick and easy death of the oppressor, we must render (Ew. Del. Di.), “They are exalted: (yet) a little while, and they are not” (cf. עוֹר מַעַט †, Ex. 17⁴ al.); if it describes (as a mark of God’s disfavour) his rapid fall, it is more natural to render (though Bu., adopting the same view, renders as Ew. etc.), “They are exalted for a little, and they are not”; or, reading with Ξ ($\tau\acute{o}\ \upsilon\psi\omega\mu\alpha\ \alpha\upsilon\tau\omicron\upsilon$), Bi. Du. Be.^K, רוּמוֹ , “His exaltation is but for a little, and he is not.”

הַמְכֹּר G-K. 67*ν*; cf. וַיִּכְרֵהוּ , Dt. 1⁴⁴; תָּתַם , c. 22³. מֶכֶךְ to be brought low, Ps. 106⁴³, Qoh. 10¹⁸ †: in Pesh. מֶכֶךְ stands for עָנָה, $\tau\alpha\pi\epsilon\iota\nu\acute{o}\omega$, and מֶכֶךְ for הָשִׁיחַ or הִשְׁפִּיל (Is. 25⁶ 26⁵). [Du. (cp. Be.^K) reads יִכְפֹּץ , הַמְכֹּר , יִכְפֹּץ all in the sing., supposing that the plurals were substituted in consequence of רוּמוֹ being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings—ן, once, י, twice?]

כָּל־כֵּל = the totality of all things, is rather common in late Heb. (*Lex.* כל, 2*b*, *b*); but hardly in the sense of all men. Nu. 16²⁹ is compared; but $\text{אִם בְּמוֹת כָּל־אָדָם}$ is not parallel ([cp. rather] 1 Ch. 29¹² end). Ξ $\acute{\omega}\sigma\pi\epsilon\rho\ \mu\omicron\lambda\omicron\chi\acute{\eta}$ = כָּמֹלֶחַ (30⁴), as mallows, or salt-wort, a desert plant, which grows abundantly

in salt marshes and on the shores of the Mediterranean and Dead Sea. The || in ^c strongly supports a plant (Be.).

[יִקְבְּצוּן] קָמַץ is to *draw together, shut close*, especially of the hand (Dt. 15⁷) and mouth (c. 5¹⁶); here, if correct, *draw themselves together, contract themselves* in death (Di. Bu.: EVV. *are taken out of the way*, RVm. *are gathered in*, are both too free paraphrases: AVm. correctly, “Heb. *are closed up*”). Ol. Hont. MS ^{Ken. 223} יִקְבְּצֶנָה (for burial, Hos. 9⁶, Ezk. 29⁵; unduly anticipating ^c, Di.); Be.^T Sgf. יִקְטָפֶנָה, *are plucked off* (8¹²; 30⁴ of mallows).

יִמְלֹךְ] So Ps. 37². An incorrect form for יִמְלֹךְ (in pause), from מָלַךְ—Qal, if the meaning be *are withered*, Nif. if it be *are cut off* (see on 14²).

25. [וְאֵם לֹא אִפּוֹ] 9^{24b}.

[וְיִשָּׁם] rd. וְיִשָּׁם; 2 MSS have וְיִשָּׁם. Cf. on 13²⁷.

לֹאֵל] only here as a subst. The use is against analogy, and the meaning of לֹאֵל: rd. probably לֹאֵל; see Is. 40²³ לֹאֵל הַנּוֹתֵן רֻחַנִים (cf. בָּאֵל, Is. 40¹⁷ 41^{11, 12}).

CHAPTER XXV.

2. **הַמִּשְׁלַּל**] Inf. abs., with force of a subst.; cf. **הַשְּׂמֵר**, Is. 14²³; **הַפִּצֵּר** (in p. **הַפִּצֵּר**), 1 S. 15²³; Ew. § 156c; G-K. 85c (but this form is not mentioned).

עֲשֵׂה] in loose apposition to the sf. in **עָמוּ**; cf. on 12¹⁷.

3. **אוֹרְהוּ**] the sf., as in **לְמִינֵהוּ**, Gn. 1^{12.12} (+ 12 times); **פִּלְגֶּשֶׁהוּ**, Jg. 19²⁴; **מוֹלֵהוּ**, Nah. 1¹³ † (G-K. 91d; Wright, *C. Gr.* 155). Cf., with a pl. noun, 24²³. **Ἐ μὴ γάρ τις ὑπολάβοι ὅτι ἐστὶν παρέλκυσις** (*delay*: HP 248 *marg.*, cited by Be., explains by **ὑπέρθεσις τῆς τιμωρίας**) **πειραταῖς** (= **נָדוּר**, Hos. 6⁹; cf. **πειρατήριον** = **נָדוּר**, 19¹², Gn. 49¹⁹, Ps. 17 (18)²⁹); **ἐπὶ τίνας δὲ οὐκ ἐπελεύσεται ἔνεδρα παρ' αὐτοῦ**; whence Du. Be.^K **אֲוִרְבוּ**, "And against whom will *his* ambush not arise?"

5. **עַד**] like Lat. *adeo* = *even*: elsewhere, except 1 S. 2⁵ **יְלֵדָה שְׁבַעָה עַד-עֶקְרָה** (where the text is dub.; *v.* Comm.), only with a *neg.*, Ex. 14²³ (**לֹא נִשְׂאָר עַד אֶחָד**), al. (*Lex.* 724b, 3).

וְלֹא] after the *casus pendens*; Dr. 124; G-K. 143d; cf. 15¹⁷ 20^{18b} 23¹². But 47 MSS have **לֹא** alone.

וַיֹּאחֲזֵל] for **וַיֵּחַל**, 31²⁶, Is. 13¹⁰ (cf. c. 41¹⁰ **וַיִּתְּחַל**); and no doubt an error for it. **Ἐπιφαύσκει**.

CHAPTER XXVI.

2. לֵלֵא כח] poetical for לו לא כח לו; so ^{3a}; Is 40²⁹ לֵאֵן לוֹ = אֵוִים, לוֹ, לוֹ אֵוִים, לוֹ אֵוִים, 59¹⁰ בְּאֵן עֵינִים, 2 Ch. 14¹⁰ לֵאֵן כח: G-K. 152^v, 155ⁿ (d).

לֵא עו] a circumstantial clause qualifying זרוע = *strengthless*: see on 12²⁴.

3. תושיה] see on 5¹².

לָרַב] according to abundance = abundantly (*Lex.* 516 i, 914a), especially frequent in Chr. (Dr. *LOT.*⁹ p. 535 (no. 2)). Grä. לָרַע, to the boorish; Rsk. Be.^K לָרַע (to assimilate the line in form to ² and ^{3a}).

4. אֵת מִי] with acc. of the person told is rare and doubtful: 2 S. 15³¹ rd. הִנֵּד הִנֵּד; 2 K. 7^{9. 11} בֵּית הַמֶּלֶךְ may be quite naturally understood as “in the king’s palace”; Jb. 17⁵ רַעִים are the people reported about (as Jer. 20¹⁰): 31⁸⁷ may be explained by G-K. 117^x; there remains only this passage and Ezk. 43¹⁰. Rd. probably אֵל (Ex. 19⁹ al.) for אֵת in both; [or with Du., treat מִי אֵת as equal to *with whose help* (cf. ^b); אֵת = *with the help of* (*Lex.* 86a, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. 4¹ 49²⁵, Mic. 3⁸; but cf. עַם, 1 S. 14⁴⁶].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In $\text{פִּתְּחֵי יְרוּשָׁלַם}$ (פִּתְּחֵי יְרוּשָׁלַם) the rhythm is very anomalous (2:3; cf. *Forms*, 176 ff.), parallelism non-existent, and the cæsura between ^a and ^b very slight; if, with Ley, Ehrlich, we place the athnakh under פִּתְּחֵי, parallelism is obtained, and a rhythm (3:2) which, though uncommon in Job, is not unparalleled (17¹³ n.); the particular type of parallelism, however, though common enough elsewhere (*Forms*, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been

suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned: הָן רפאים for הרפאים (Be.^T); insert מפניו, ממנו, מקולו, or the like, before מתחת (Bu., if * be considered too short).]

[הרפאים] 𐤇𐤏; but 𐤅 (= Θ) μὴ γίναντες μαιωθήσονται; Σ μὴ θεομάχοι θορυβήσουσιν; Ἀ μῆτι ράφαιμ ὠδίνουσιν, all read הרפאים; and so Richter.]

[יחולל] if correct, Po'el of חל, *are made to tremble* (properly, it seems, to *turn* or *writhe* in pain, then, more generally, to *quiver* in fear), though the Po'el does not occur in the sense of *make to tremble*: the Hithpo'el מחולל does, however, mean (15²⁰) *writhing* in pain = (mentally) *tormented*. Grimme, Bu. יחלו לו, “tremble before him”; but חל is construed only with מפני (Ps. 96⁹ al.) or מלפני (Ps. 114⁷): ירא and פחד also are construed not with ל, but with מן or מפני. If יחולל is deemed doubtful, יחילי or יחילין must be read. AV. *are formed* (to *form*, also, in AV. for חולל, v.¹³, Dt. 32¹⁸, Pr. 26¹⁰; to *make*, c. 15⁷; in AV. and RV. Ps. 90²; *was shapen*, Ps. 51⁷⁽⁵⁾, AV. RV.) is a misrendering due to Kimchi (ענין יצירה): חולל may indeed mean to *give birth to* (lit. to *be in pain* with), but not to *form* or *shape*: to *be brought forth*, however, is not here a suitable sense. [Ἀ, Richter יחוללו—I could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

[מתחת] = תחת or מִתַּחַת לְ, as Gn. 1⁹ [but here possibly = *from under*], Ezk. 1⁸ [here possibly = (projecting) *from under*] 42⁹ 46²³ (Lex. 1066a, III. 2a [G-K. 119c]). Be. needlessly, יתחתו. [Ley, מתחת, and so Ehrlich, to improve the parallelism and avoid למי מ' for מים].

[ושכניהם] Me. Bi.¹ Du. Honth. St. מִשְׁכְּנֵיהֶם (without !), “beneath the waters are their dwellings” = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2 : 3) as questionable, and the parallelism as imperfect as in 𐤇𐤏. Richter יִשְׁכְּנוּ, carrying forward הם—corrected to הֵן—to v.⁸].

6. . . . ואין כסות . . . ערום] cf. 24⁷.

7. [נָטָה] for the ptc. in loose apposition to the suffix in נָגַד, see on 12¹⁹.

[בְּלִימָה] a poet. compound = בְּלִי מָה, (what is) *not aught* (*Lex.* 116a, 553^b, 3).

8. [צָרַר מַיִם], with “incomplete retrocession” of the tone; the tone of צָרַר being thrown back, because of the following tone-syll. (מַיִם), but the long vowel *sērē* retained, though in a closed toneless syll., by the metheg (G-K. 29f; Baer, *Metheg-Setzung*, § 13); cf. Nu. 24²².

9. [מְאַחַז] The Pi. only here; but (Be. Du.) the מ may be dittographed from ^{8b}(end), in which case מְאַחֵז will be read. מְאַחֵז, usually to *take hold* of, has sometimes, in speaking of a building, the sense of to *fasten together* (1 K. 6¹⁰; Hof. 2 Ch. 9¹⁸); but here, it seems, it must have (as in Neh. 7³ of gates) the Aram. sense of *holding* (with a bar), i.e. of *shutting, closing in* (so [מִב] = *κλειειν*, Mt. 6⁶ and often; PS. 115-116).

[פָּנִי כֶסֶה], as 1 K. 10¹⁹, for כֶּסֶה, which is read by some 70 MSS. But the pronoun is needed: rd. (Hi. al.) כֶּסָּה (ה—=י: Dr. *Samuel*², xxxii f.; G-K. 91e) or כֶּסָּאוֹ. Du. Be.^K כֶּסָּה, holdeth firm the *corner-stones* of his throne; but פָּנִי for פָּנֹת is a doubtful form; שַׁעַר הַפָּנִים, Zec. 14¹⁰, is open to the suspicion of being an error for שַׁעַר הַפָּנֶה, as 2 K. 14¹³, Jer. 31³⁸, 2 Ch. 26^{9†}; if correct, also, פָּנִים, like פָּנֹת, Zeph. 1¹⁶ 3⁶, 2 Ch. 26¹⁵, will mean probably *fortified corners, battlements*: for פָּנֶה, Pr. 7⁸, see on 11⁹. For “pillars” (Strahan) there is no support. I.E. Hi. Wr. Bu. Be. for כֶּסָּה point כֶּסָּה (Ps. 81⁴, Pr. 7²⁰ כֶּסָּה †), *full-moon*; but some important fact relating to the structure, or permanent order, of heaven or earth would be expected, rather than the mere closing in of the face of the moon, whether by clouds or by an eclipse.

[פָּרֹשׁ] so, with MSS in general, Kit. Gi.; Baer—partly (see p. 48) on the authority of two good MSS (F = a Frankfurt Cod. of A.D. 1294, and H = one of Heidenheim’s), and partly because ancient renderings (*v.i.*) and explanations presuppose פָּרֹשׁ, to *spread out*, not פָּרַשׁ, to *separate* or *divide*—פָּרֹשׁ. The latter is etymologically better; for, however the word be explained, the meaning is evidently *spreading out*; and this

is expressed not by פָּרַשׁ, but by פָּרַשׁ. The form is anomalous: in any case it is an inf. abs. (Hi. De. etc.), not a pf. (which would be פָּרַשׁוּ), to be explained by G-K. 113^h. As it stands, it is a quadriliteral form, derived (Del., G-K. 56) from a Pil'el פָּרַשׁוּ, with a "euphonic" change of the first שׁ to שׁ, and of the second to ו, or (Kön. ii. 464) by dissimilation from פָּרַשׁוּ (though פָּרַשׁ is to *separate*, not to *spread out*). But these explanations are highly artificial; and it is far more probable that פָּרַשׁוּ is merely a textual error for פָּרַשׁ—whether this be vocalized (Hfm., Stade (*WB.*), Du.) פָּרַשׁ, or better (Bu.) פָּרַשׁ (inf. abs. from פָּרַשׁ, to *spread out*). Θ (Θ) ἐκπετάζων, S פָּרַשׁוּ, T פָּרַשׁ, V expandit.

10. חָג [חָק] חָג †, if correct, will mean to *circumscribe*; so Θ πρόσταγμα ἐγύρῳσεν, Σ ὄρον περιέγραψεν, V terminum circumdedit aquis: cf. Syr. حָگ, *circumivit*, once (PS. 1217 from Bar Hebræus) *circumduxit*, "he drew round a circle (חָג) (חָק) on the earth"; حָگ, a *circle*, γῦρος, PS. 1217^f; and מְחַגֵּה, a *circumscribing instrument*, i.e. a *compass*, Is. 44¹³ †: Levy quotes from T only חָג חוֹנֶה, Pr. 8²⁷ (עַג עוֹנֶה 3⁸ Heb. חָג), and Ta'anith 3⁸ (חָג חוֹנֶה), and stood in its midst. חָג, as was pointed out on 14⁵, means *something prescribed*—in different applications, there and 14¹³ a *prescribed limit* in time; here and 38¹⁰ (see *n.*), if חָג is right, it will mean a *prescribed limit* in space, or a *bound*; in Jer. 5²², Pr. 8²⁹ (חָק לְיָם חָק), Ps. 148⁶ (all of the sea), however, the sense *decree, ordinance*, suffices—in Jer. 5²² נָבֹל is the *physical* boundary. But the || Pr. 8²⁷ חָג חוֹנֶה עַל פְּנֵי תְהוֹם strongly supports the conjecture (Mich. Hfm. Bu. Du. Be.; cf. T חָק חוֹנֶה) —or better, as the biliteral form in the 3 pp. of verbs עָ"ע is usually intransitive (G-K. 67^{bb}), חָק חוֹנֶה—he hath *marked out a circle* (the horizon) on the face of the waters: for the sense of חָק see Pr. 8²⁹ (unless חָק חוֹנֶה is to be read), as well as 8²⁷. In 22¹⁴ (see *n.*), Is. 40²² חוֹנֶה must denote the vault of heaven (apparently) resting upon the horizon.

[ער] Be.^K “prps. יער,” *i.e.* “he hath appointed”; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.]

11. ירופפו †] Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rafrafa* to *flap* (the wings); see Lane, 1116a, *b*: and Levy quotes from ⚡ Jb. 9⁶ ועמודיה מתרפפין (= יתפלצן), Gn. 44¹⁸ פס.-J. ורפפיה, and *shook* it (the pillar supporting the palace).

12. רנע (1) רנע [רגע] is to *stir up* (Is. 51¹⁵ = Jer. 31⁸⁵ וַיִּהְיוּ רִנְעָה הִים וַיִּהְיוּ רִנְעָה נְלִי); (2) to *be at rest* (on the etymology of both words, *v. Lex.*); not elsewhere in Qal; but in Nif. Jer. 47⁶ הִרְנְעֵי וְרָפִי, *repose*, and be still †, and in Hif. Jer. 31² 50³⁴ al. Whichever view (*v.s.*) be adopted of the meaning of the *v.*, whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing ^(b) the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making ^a parallel to ^b); Bu. Pe., adopting the latter, render *quieted* (cf. ⚡ κατέπασσεν), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats רנע as meaning *he conquered*, and virtually equal to *šudluḫū* in *kirbiš Tiamat šudluḫū* in the Babylonian Creation Tablet, iv. l. 48]). As (*v.s.*) the latter view of the meaning of the *v.* is the more probable, and as Du.'s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., *was quieted*—is the best rendering. [⚡ (but as Lyon, in *JBLit.* 1895, well points out, *not* ⚡) Sgf. נער.]

ובתובנתו] a scribal error for וּבְתִבְנוֹתוֹ; cf. similar cases in Jer. 2²⁵ 17²³ 32²³. In Frensdorff's *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. שְׁפָרָה †] *fairness* = *fair*; subst. for adj., as Ex. 17¹² etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so ⚡), or the heavens (were) fair (so ⚡⚡).]

Giesebr. Be.^K שִׁפְרוּ; but שִׁפְרָה is quite correct syntactically. The $\sqrt{\text{ }}$ is common in Aram., but rare in Heb. (vb. Ps. 16^g †; אִמְרֵי שִׁפְרָה, Gn. 49²¹ †; שִׁפְרִיר, Jer. 43¹⁰ †; שִׁפְרָה? cognate): in Aram. it means *to be fair*, usually in the sense of *to seem fair* or *good* to any one (= Heb. יָטַב בְּעֵינֵי פ'), but also in the sense of *to be beautiful* or *bright* (Ps. 4272, שִׁפְרָה (I), e.g. of gold; cf. שִׁפְרָה = יָפִי, Is. 33¹⁷ al.). [This defence of שִׁפְרָה is preferable to that of Daiches (*ZA*, 1911, p. 3). He regards שִׁפְרָה as 3 pf. fem., the subj. being יְיָ in ^b, and the meaning of שִׁפְרָה, *to spread out*: for this meaning (so already Ra.) he appeals to the obscure שִׁפְרוֹר and to the Assy. *šuparruru*, *to spread out* (Del. *HWB* 684); cf. *uš-pa-ri-ir-ma sa-pa-ra-šu*, *spread out his net* (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination *by his spirit his hand*: it should be obvious that if the poet meant God spread out the heavens, he would have written שִׁפְרָה; and (immediately before הָלַלָה, חלל) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on חללָה. In view, however, of the variants in S (סִפְרָה) and U, שִׁפְרָה is not certain, even though the sense expressed by U is not acceptable. U renders] $\kappa\lambda\epsilon\iota\theta\eta\alpha\ \delta\epsilon\ \sigma\upsilon\beta\alpha\nu\omicron\upsilon\ \delta\epsilon\delta\omicron\iota\kappa\alpha\sigma\iota\nu\ \alpha\upsilon\tau\omicron\nu =$ בְּרִיחֵי שָׁמַיִם שִׁפְרָה [שִׁפְרָה as Dt. 32¹⁷ (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by] Bu., and Gie. *GGA*, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect ¹³ with the Babylonian myth is due to] Lyon (*JBLit.* 1895, p. 130 ff.), who proposes for * שִׁפְרָה שָׁמַיִם [(or שִׁפְרָה, and renders, *By the winds of heaven he broke her (or him)*, i.e. the monster mentioned in the next line; but it may be doubted whether the phrase *the winds of heaven* is very likely here, and the pronoun, referring to the object not named till ^b, is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that שָׁמַיִם may conceal יָם or מִים (cf. Ps. 74¹³), but he attempts no complete reconstruction of the

line. Neither ח nor any of the emendations leaves the impression of being exactly what the poet wrote].

[חללה] as in Is. 51⁹, where the vb. is || to המחצבת (? read המחצת), this means *pierced*, not *formed*, or *created* (ח ; cf. ח). Of creation חלל, lit. *to be in birth-pangs with*, is only used metaphorically (see on v.⁵); and with ירו here it would be, in spite of ח , unsuitable. ^b does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in ^a the spreading out of the heavens at creation falls to the ground.]

14. יִרְכֹּנוּ] so Kt. ח (Θ); Qrê ח .

שִׁמְץ] 4¹²† (see n.). RVm. = AV. *how little a portion*: see *ib.*

בו] = "of him": the 'ב partitive, as 21²⁵, Is. 10²² (Del.).

גְּבוּרָתוֹ] so Kt. ח Σ ח ; Qrê גְּבוּרָתוֹ = his *mighty acts* (Dt. 3²⁴, Is. 63¹⁵, Ps. 106² 145^{4, 12} al.).

CHAPTER XXVII.

1. שאת] [without ל; cf. 3^s n.].

2. ושדי הסיר . . . חי אל lit. *Living is God (who) hath taken away . . . and the Almighty who hath embittered*; for the omission of the rel., cf. G-K. 155f, and see on 3^s.

3. כל עוד נשמתי בי] [if this be rendered *all my breath is till in me*, it is in א] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. 1⁹ כל עוד נפשי בי. Hos. 14³ בל-תשא עון, as it stands, is incredible Hebrew [for *thou wilt take away all iniquity*; and] even the abs. כל, as an adv. acc. = *wholly* (Di. G-K. 128e), is not a Hebrew idiom. RV. here and in 2 S. 1⁹ “*is yet whole in me*”—unless regarded as a paraphrase—requires שְׁלֵמָה for בל-. 2 S. 1⁹, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for עוד כל (Del. Du.), presumably for the sake of emphasizing כל; and that will justify the same construction being adopted here. In 2 S. 1⁹, however, א^{B, A} express כי כל נפשי בי, while א^L expresses וְעוד נ' בי: so it is possible (Klost. Bu.) that א there has a “conflate” reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read עוד כל for עוד כל, but it would be venturesome to do this in two passages (here and 2 S. 1⁹). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is *all the while that* (lit. *all the duration of . . . עוד* being, of course, really a subst.) *my breath (is) in me*; בי will in this case introduce—as often after an oath (*Lex.* 472a, c)—the fact sworn to, followed by א = *not*, as 1 S. 25³⁴, 2 S. 3³⁵. [Yet] as Del. remarks, usage does not support this construction of עוד כל (as if it were similar to Arab. *kullamâ* = *as often as*).

4. [יִרְהוּהָה] rd. יְהוָה, after the fem. לְשֵׁנִי, with 10 MSS; cf. G-K. 145u.

5. אַם] after חִלִּילָה (as 1 S. 24⁷, 2 S. 20²⁰) = *not* (*Lex.* 50b).
Lit. *Ad profanum sit! Surely I will not justify you!* EVV.
“that” for אַם is, of course, a paraphrase.

מִמֶּנִּי] 1 MS & omit; and so (*m. c.*) Bi. Du.; but it gives a more forcible ending to the line, [and if retained the verse has the rhythm 4 : 4, which is unusual, but not unparalleled, in Job (21²⁸ n.). S omits אַם אֶצְרִיק אֲחֶכֶם: this would leave the far more unusual rhythm 2 : 2 : 2 (17¹ n.)].

6. וְלֹא אֶרְפָּה] Ca. 3⁴ אֶחָזְתִּיו וְלֹא אֶרְפֵּנוּ; Pr. 4¹⁸ הִתְחַזַּק בְּמוֹסֵר אֶל־תָּרָף.

יִיחָרֵף the Qal elsewhere only in the ptcp. (cf. יָדַר; קָנִי; hence Bu. St. יִחָרַף; see also next n.

מִיָּמִי (any) of my days: the מִן is partitive, as Dt. 16⁴, 1 K. 18⁶ (*Lex.* 580b, bottom; G-K. 119w, n.). מִיָּמָיו, מִיָּמָיו, elsewhere = *since thy (his) birth* (38¹², 1 S. 25²⁸, 1 K. 1⁶); but יִחָרֵף requires an obj. Du. יִחָרַף is not abashed on account of my days; [Ehrlich: לֹא יִרָף לִבִּי מִתְּמֹו, giving the vb. the same sense as in ^a: the desire to improve the parallelism and style is laudable; the result, unhappy].

8. יִבְצֹעַ] the Qal is elsewhere always [and was here also doubtless intended by פּ to be] associated with בָּצַע, *unjust gain* [cf. פּ כִּשּׁוֹר בִּשְׁקֵר; cf. S^U]: it is the Pi. which means to *cut off, finish* (6⁹, Is. 10¹² 38¹² al.): and so it is better to point יִבְצֹעַ (Bi. Bu. al.) or יִבְצָע (Bu. alt.). [Possibly יִבְצֹעַ בִּי is a gloss (Be. Ehrlich): the postponement of the expressed subj. to ^b in פּ is awkward: so also is the repetition of בִּי thrice in a single distich.]

יִשָּׁל] from שָׁלָה, only here in the sense *draw out* (cf. ל , Ex. 2¹⁰, Ps. 18¹⁷ for מִשָּׁלָה; שָׁלָה in פּ Lev. 11¹⁷ and Talm. (*v.* Levy), of *drawing* a fish, etc., out of the water), viz. from the body; but the ellipse is considerable, and the juss. remains unexplained (though Di. compares Ex. 22⁴ יִבְעֹר־אִישׁ (פִּי). Di. יִשָּׁל from שָׁלָה, Ru. 2¹⁶ † (to *pull* or *draw out* from the sheaves); cf. Arab. *shalla*, to *draw out*, especially a sword from its scabbard. Schnurrer, Wellh. Wr. Sgf. Bu. Du. Be. יִשָּׁאֵל, *requireth*; cf. Lk. 12²⁰ ἄνθρωπος σου ἀπαιτοῦσιν ἀπὸ σοῦ; and שָׁאֵל נֶפֶשׁ פִּי (with a *human* subj.), 21³⁰, 1 K. 3¹¹. Perles נֶפֶשׁוֹ (Ps. 24⁴; נֶפֶשׁ אֵל, Dt. 24¹⁵, Ps. 25¹ 86⁴ al.), yielding a good sense

in itself, but not harmonizing with **כִּי יִבְצַע**, or agreeing well with **מִה חֲקוֹת חֲנָף**.

10. [יִקְרָא] Ehrlich, with יִקְרֶב with אֱלֹהִים for אֱלֹהִים—a good parallel to ^a.]

אֱלֹהִים] rd. either with 9 MSS אֱלֹהִים, or with אֱלֹהִים.

בְּכַל־עַתָּה ἔ εισακούσεται αὐτοῦ; = הִיעָתֶרְלוּ (Be.^K) *will he let himself be entreated* (2 S. 21¹⁴ al.) *for him?* which, “as **בְּכַל־עַתָּה** is somewhat otiose, may come into consideration” for the text (Bu., though he does not adopt it in his translation).

11. [אִוְרָה אַתְּכֶם בִּידְאֵל] **וְאִוְרָה** after הִוְרָה, as Ps. 25^{8, 12}, Pr. 4¹¹ al. ἔ ἀλλὰ δὴ ἀναγγεῖλω ὑμῖν τί ἐστὶν ἐν χειρὶ κυρίου, whence Be.^K אִוְרָה אַתְּךְ מִה־בִּידְאֵל (which would agree with the view that the line forms part of Šophar’s speech); but (Bu.) ὑμῖν shows that ἔ certainly read אַתְּכֶם, **וְאִוְרָה אַתְּכֶם**, though it might express **מִה בִּידְאֵל**, being not necessarily more than a paraphrase of **בִּידְאֵל**. [Moreover, for **אִוְרָה אַתְּךְ** the author would rather have written **אִוְרָה** (cf. 12⁷: also with 1st p. suf. 6²⁴); but for **אִוְרָה אַתְּכֶם** rather than **אִוְרָה אַתְּכֶם**, cf. G-K. 58a, n. Du.’s **אִוְרָה אַתְּכֶם** avoids this objection.]

עַתָּה] See on 23¹⁴.

12. [הִבֵּל תְּהַבֵּלוּ] cogn. acc. (G-K. 113w, end); cf. 1 S. 1⁶, Is. 21⁷ 22^{17a}, 24¹⁶. [For the vb. cf.] Jer. 2⁵, 2 K. 17¹⁵ (of practising idolatry). הִבֵּל is properly *a breath* (Is. 57¹³ וְאִתְּכֶם הִבֵּל: Syr. **וְאִתְּכֶם הִבֵּל**, a vapour; Ps. 62¹¹ Σ μὴ γίνεσθε ἀτμίς for **וְאִתְּכֶם הִבֵּל**), then, generally, of anything *unsubstantial* or *empty*: הִבֵּל is thus properly *to act emptily* (Jer. 23¹⁶, Hif., of filling with vain hopes). But see Bu. [who in his commentary, withdrawing his earlier adhesion to the view that הִבֵּל meant *to speak emptily*, and here, therefore, virtually *to lie*, hesitates between giving to הִבֵּל the meaning *to cherish false hopes, or expectations* (cf. the Hif. in Jer. 23¹⁶), which is suggested especially by Ps. 62¹¹ (בְּטָח || הִבֵּל), and, perhaps, satisfies the context in Jer. 2⁵, 2 K. 17¹⁵, and the meaning *to come to nothing, to be destroyed*—the meaning (*der Nichtigkeit verfallen*) given by Giesebrecht for Jer. 2⁵].

13. [עַתָּה] either (Di.) as ^{11b} = in his mind and purpose, or (Hi. De.) = (laid up) with him (cf. Dt. 32³⁴). ἔ παρὰ K. = מֵאֵל

(cf. 20^{20a}); so Altschüller (*ZAW*, 1886, p. 212; ע dittographed in א).]

יִקְחוּ . . . עֲרִיצִים] v.^{14ff.} have the sg. (as ^{13a}); hence Du. Bu. Be.^K יִקַּח . . . עֲרִיץ (ט dittographed, and יִקַּח changed to יִקְחוּ to agree with it). However [the sing. and pl. interchange in parallelism in 16¹¹], א expresses עֲרִיצִים, and v.^{14ff.} may quite naturally refer to ^{13a} אֲדָם רָשָׁע. The case for the sg. is not so strong as in Is. 5^{23b} (א צִדִּיק; and אִמְנֵה אֱלֹהִים). [V.¹³ at present 4 : 4 (the first stichos being without a cæsura): without affecting the sense it could be reduced to 3 : 3 by omitting אֲדָם and (cf. 20²⁰) יִקְחוּ.]

14a. Cf. Ps. 92⁸ [where (Bi.) כִּמוֹ עֵשֶׁב is the apodosis, as is לִמּוֹ here.]

לִמּוֹ? 29²¹ 38⁴⁰ 40⁴†. See *Lex.* מוֹ (555b). [לִמּוֹ is always toneless, except, apparently, in 29²¹, and in 33²², if לִמּוֹ מַחִים is read there.]

15. [יִקְבְּרוּ. Ol. Me. Sgf. Be. prefix לֹא; but the change is violent, and why should לֹא have been omitted? [The sense would be the same as in אֵל (but more simply and, also, perhaps less powerfully expressed), if in אֵל בְּ is instrumental (*Lex.* 89b), and יִקְבְּרוּ a striking extension of the common idiom מוֹת בְּ (e.g. Jer. 21⁹). To render אֵל, *they shall be buried in (the time of) pestilence*, would be very weak.]

וְאֶלְמִנְתִּיו] the sg. sf., though not impossible (for it might refer to an individual among the שִׁירִים: G-K. 145m), is nevertheless here harsh, and might easily be an error due to the singulars preceding. וְאֶלְמִנְתָּם (Bi. Bu. Du. Be.^K) is certainly better, though אֵל αὐτῶν is not decisive as to the translator's reading.

16. [מַלְבוּשׁ] א χρυσίου; but א is supported by יָלַבַּשׁ in 17^a which א is obliged to paraphrase (περιποιήσονται).]

18. בְּעָשׂ ωσπερ σῆτες καὶ ωσπερ ἀράχνη, \$ as a spider = בְּעָפְפִישׁ (8¹⁴), evidently right (Me. Hi. Bu. Du. etc.): the existing text of א has the original rendering and the correction (= א) side by side. [Ehrlich retains עֵשׂ, giving it here as also in 4¹⁹, Ps. 39¹² the meaning (*empty*) bird's nest, עֵשׂ (not עֵשׂ as א) being the same word as عَش, *bird's nest*.]

19. [עשיר] acc. of the state placed first as the emphatic word (I²¹ n.). Since *rich*, not *lie down*, is the emphatic idea, the phrases ולא יוסף (see next n.) and ולא יאִננו should refer to it: *he shall no more* (be rich); *he is not* (rich).]

וְלֹא יֵאָסֶף and *is not gathered* (viz. for decent burial; cf. Jer. 8², Ezk. 29⁵ חָסַף וְלֹא חָסַף). But this anticipates ^b: rd. with Ε (καὶ οὐ προσθήσει), Σ (καὶ), Ew. Di. Del. etc., ולא יוסף, miswritten ולא יאִסֶף (as Ex. 5⁷ וְלֹא תִאָסֶפֶן, 1 S. 18²⁰; G-K. 68b). [Rhythmically also וְלֹא-יִוְסִיף as a single stress is preferable to וְלֹא-יֵאָסֶף. Τ = ff: Y (Dives, cum dormieret, nihil secum auferet) = וְיֵאָסֶף.]

20. [תשיגהו] the fem. sg. by G-K. 145^k: 14¹⁹ 20¹¹ etc.

כמים “too weak to describe the suddenness of an inundation, for which שָׁטַף, for instance, would have been available” (Bu.); the || ^b also has לילה (Me.). Hence Me. Grä. בַּיּוֹם; Wr. St. Bu. יוֹמָם; Be. either. But Ε (ὥσπερ ὕδωρ), ΣΤΥ = ff; and it is a matter of taste whether or not כמים would be strong enough. מים suggests sometimes considerable force (2 S. 5²⁰, Is. 28¹⁷, Am. 5²⁴, Hos. 5¹⁰). Du. retains ff, remarking that in ^b “לילה is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm.”

21. [וילך] G-K. 29^q.

וַיִּשְׁעֶרְהוּ cf. Ps. 58¹⁰ וַיִּשְׁעֶרְהוּ, Hos. 13³ בְּמָזַן יִשְׁעֶר מִפֶּהוּ.

22. [וישלך] rd. וישלך: see on 13²⁷ 18¹². The subj. *God* is understood naturally by the reader: see on 3²⁰. Wr. Grimme עליו; but without עליו the sentence is weak.

[ברוח יברח] the inf. abs. “emphasizes the flight as hasty and inevitable” (Di.).

23. Ε κροτῆσαι ἐπ’ αὐτοῦ χεῖρας αὐτῶν, Καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ. עלימו is more easily explained as an error for עליו due to the following כפימו than as a poetical form for עליו (see on 20²³). כפימו . . . יִשְׁפֹּךְ (sg. and pl. in *one and the same* clause) is very harsh, in spite of Ε so reading, and should no doubt be corrected (cf. Hos. 4⁸, Ps. 5¹⁰ 62⁵ etc.; and see Dr. on 2 S. 24¹³): וישפכו עליו כפימו ויטרו is a great improvement. It is, however, a question whether, in the autographs of the OT.,

in cases like this, the pl. was always *written*, though it was intended to be *read*: see the instances collected in Dr. Sam. lxiii f. (²lxii-lxiv); if this were the case, ישרקו and ישפקו for ישפק and ישרק will not be a real change of text, any more than יקום is for יקם. ישפק as ישפיקו (in a different application), Is. 26[†]; elsewhere ספק (34³⁷ al.); cf. on 5². [Bu. notes the similarity of ^{23b} עליו ממקמו to ^{21b} וישערהו ממקמו, and also (though the resemblance in this case is slighter) of ^{22a} ולא יחמל and ^{23a} וישלך עליו ולא יחמל, and also ^{21a} and ^{22b}. It may be admitted that the sing. referring to God unnamed in ²² followed by the sing. referring to men unnamed in ²³ is awkward; but this awkwardness disappears if ²³ was intended to be read in the pl. (see above). If the description seems over full it might be better to omit ^{20a}, ^{21b}: then ^{20b}, ^{21a} would form an admirable distich carrying on in detail the description of the night of the wicked man's doom; and followed by distichs referring to the treatment of him by God ²² and man ²³.]

CHAPTER XXVIII.

I. כִּי [In view of the relation of the exact meaning of כִּי here to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text *surely* nor the mrg. *for* is deleted. In a note on 28¹ in *The Book of Job* he wrote, “*for* is the natural meaning of the Hebr. word: the text [of RV.] has *surely*, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow.” In his commentaries on, or translations of, Ex. 18¹¹, Am. 3⁷, Jer. 31¹⁹, Ps. 76¹¹ he substituted *for* for the *yea* or *surely* of EV. In *Lex.* (p. 472*b*) he wrote: “there seem also [*i.e.* in addition to cases in which כִּי is added to advs. and interjections “to add force or distinctness to the affirmation which follows,” see n. on 6²² 8⁶] to be other cases in which כִּי, standing alone, has an intensive force, introducing a statement with emph., *yea*, *surely*, *certainly*; but it is doubtful whether כִּי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*.” In addition to the passages cited above in which Dr. elsewhere expressed his preference for *for*, some have given to כִּי an asseverative force in Nu. 23²³, 1 S. 17²⁵ 20²⁶, 2 K. 23²², Is. 32¹³, Jer. 22²² (where כִּי might easily be a dittograph)].

לְכַסֵּף] before מוֹצֵא, for emphasis.

מוֹצֵא] *place of coming forth* (ὁ τόπος ὅθεν γίνεταί): here, = *mine*. Elsewhere we have מוֹצֵא מִים, 2 K. 2²¹ al.; מוֹצֵא רֶשֶׁת, c. 38²⁷.

2. וְאַבֵּן יִצְוֹק נְחוֹשֶׁה] *And one melteth* (G-K. 144*d*) *stone* (= stone is melted) *into bronze*. נְחוֹשֶׁה, acc. of product (of course, not to be taken literally); cf. “Gn. 31⁴⁵, Lv. 6³ (אִשֶּׁר),

1 K. 18³² (Hi.); and on 22¹⁶. יצק from צק = יצ, as 29⁶, Is. 26¹⁶ צק (corrupt) †; cf. מצק, 1 S. 28 † (מצק, 1 S. 14⁵ dittogr.); the 3 sg., as 3-4. 9-11 (Di.). A √ צק, however, depends only on the punctuation: rd. probably (Hfm. Sta.) יצ (from יצ, as Gn. 28¹⁸ al.; G-K. 71); so also Du. Be.^K (with יק in ^a). Bu. יצק or יצקו, or better יצק, originally יצ (so Be.^T), to agree with יק.

3. [חוקר . . . שם] the second vb. necessarily, if ח is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to *recur*—here, viz., what happens in every mine that is opened. But the pf., as in 4. 9-11, would be more normal: hence Du. Be.^K חקר. The subj. of שם is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in ^b הוא should refer to the unnamed subj. of ^a: hence some omit הוא (Be.^K? Du.), others insert אדם (Bu.), or אנוש (Bi.) after שם. Rhythmically ^b would be improved by the omission, ^a by the insertion; the two consecutive monosyllabic feet at the beginning of ^a give a rhythmical effect that is, at least, exceedingly unusual (cf. 26¹⁰ ח; but read חקק). On the other hand, had the writer wished to express the subj. אדם or אנוש, he would have been likely to do so in v.², if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting ^c, with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending שם קץ into a single vb. (בקץ; but ?), omitting הוא, and also (with two Hebr. MSS) the ו of לכל. ^c, but also ^a, was absent from C: see Be.^T. Richter for הוא . . . לחשך proposes לחשך תהום היכלי—a very strange phrase and a harsh rhythm.]

קץ the emphatic word in the sentence.

[תכלית 11⁷ 26¹⁰.

[4. Another tristich, if ח is correct; in this case מני רגל must be taken with הנשנחים, and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1) הנשנחים מני-רגל, though a possible, is not a very

probable three-stressed line; (2) מַנִּירֶנֶל דָּלוּ and מֵאֲנֹשׁ נָעוּ look like parallel expressions: yet as such they would produce 2 : 2 rhythm, which is very rare in Job (19¹⁴ n.). Possibly, then, מֵאֲנֹשׁ is a gloss on מַנִּירֶנֶל, and נָעוּ on דָּלוּ, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3 : 3 is left. But strange, if not questionable usages, remain. Nowhere else does נָחַל mean *a shaft*, the meaning adopted by most recent scholars, nor a *gallery* of a mine (Siegfr.-Sta.); nor has פָּרַץ elsewhere quite the force it must have here, if נָחַל means shaft; nor is מָעַם elsewhere used to express *away from*, *far from*, for which מִן is commonly used, as in מֵאֲנֹשׁ in ° (see, further, *Lex.* 578a, bot.): *Lex* (769^a) cites only this passage for מָעַם = *away from*, adding “si vera l.” Unusual also, and indeed in Hebrew unique, is the meaning of דָּלוּ, *to hang, dangle* (here presumably on the rope by which the miner is let down the shaft); commonly דָּלַל in Hebrew means *to languish, be weak or poor* (hence AV. RVm. here, *they are minished*), and the adj. דָּל, *weak, poor*; and دَلَّ in Arabic commonly means *to direct aright, guide*: but the root must at an early stage of its history have developed as a third principal meaning *to waver, hang down, dangle*, for traces of this meaning survive in several languages: in Hebrew in addition to דָּלוּ here, if the v. refers to a miner's mode of descent, cf. דָּלָה, *thrum, i.e. threads of warp hanging from the loom* (Is. 38¹²), or *hair*, as that which *hangs* from the head (Ca. 7⁶); in Eth. cf. ስፍሳፍሳ: *hanging locks of hair*; in Arabic دَلَدَل means *to put in motion a thing suspended*; تَدَلَّدَل, *to move about hanging down, to dangle* and then *to vacillate*, as in تَدَلَّلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا, *they vacillated between two affairs and did not favour the right course* (Lane, 901a), and the adj. دَلْدَل is used similarly (*ib.* 902a). Grä. may be right in eliminating the strange מָעַם נָר by redividing נָחַל into נָר נָחַלָם (see below): then הַנִּשְׁכָּחִים is (or something of which it is the corruption was) the synonymous parallel to עַם-נָר, the form of parallelism (down to דָּלוּ) being then of the type described in *Forms of Hebrew Poetry*, p. 67 f. If מָעַם נָר אֹר (see below), or rhythmically better מָעַם-אֹר (but not מָעַם נָר, which Peake is inclined to adopt from

Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for מעם־נר, parallelism of the same type could be attained by reading בחשך for הנשכחים of which the ן was perhaps not read by א (see below), and the ם(י) may have arisen from the ם of מני. The strangeness and difficulties of the verse are only partially and very hazardingly met by the suggestions that רגל here has the meaning of the Arabic رجل, *men* (Ehrlich), that מאנוש has the same force as in Is. 52¹³ (*in no ordinary human manner they swing to and fro*, Hitz.), or that v.^{3c} is the direct acc. of פרץ, *they break through the stones of darkness* (and so obtain) *a shaft* (Honth.). Marshall, pointing נר, renders *the stream burst in from the lime-stone*, keeping nearer to the normal use of נחל, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.¹¹ and also with the leading thought of the passage—man's skill; cf. Peake.]

גַּר [מעם] “from the sojourner” cannot be right. EVV. “from *where* men sojourn” is an illegitimate paraphrase. א (Θ) (ἀπὸ) κοίτης (= נַר: Drus. Field, Di.; cf. Dn. 5⁵, and א Dt. 27², Am. 2¹); so also אΣ [Sgf. בַּעֲפָר]. Bi.¹, neatly and admirably, מעם־נר אור: so Bu.; Be.^K מַרְנָבִים (21³³), poor. Grä. ingeniously עַם־נַר, a sojourning people (foreign miners) break open shafts.

הַנִּשְׁכָּחִים מִנִּי [הנשכחים מני] “*they that are forgotten by* (24¹: or *away from*) *the foot* (sc. that passeth over),”—a closer definition of the subj. of פרץ, just as 30³, Ps. 18³³ 19¹¹ 49⁷, with change from sg. to pl.: RV. “*they are forgotten* . . .” (= נשכחו) is an impossible rendering of הַנִּשְׁכָּחִים.

נָעוּ מֵאֲנוּשׁ [דלו מאנוש נעו] the accents connect דלו מאנוש: see ^{6b} 32^{8b}. א οἱ δὲ ἐπιλανθανόμενοι ὁδὸν δικαίαν (= הַשְּׁכָחִים מֵעַל, with δικαίαν added, as Ps. 2¹¹) ἡσθένησαν ἐκ βροτῶν makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. תַּחְתִּיהָ syntactically “an accus., dependent on the impersonal passive נַחַךְ” (Hi.): see G-K. 121a, b; and cf. on 20²⁶.

[כמו אש] = as by fire: G-K. 118w. [Ἐ igni = במו: so Hrzs. Schl. Me.; the reference would then be to blasting.]

6. [ועפרת זהב לו] (1) Schl. Del. Stud. EVV. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrzs. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the ספיר being not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lazuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*HN* 37^{38f.}) as sprinkled with gold dust (ὥσπερ χρυσόπαστος, *inest ei et aureus pulvis*, and *aurum* in sapphiro scintillat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPPHIRE, in *DB* and *EB*); (3) Schult. Ew. Hi. RVm., "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. [ועפרת זהב לו], and *its dust* is gold to him (so Be.^K, but without לו), which might be right: Bu. inclines to it.

7. [נתיב] *cas. pendens*, as 17^{15b} 29¹⁶ n.

[שוח] 20⁹; Ca. 1⁶ †.

8. [הדרוך] the Hif. (intrans.), as Jg. 20⁴³, Jer. 51³³.

[בני שחץ] 41²⁶ †, poet. for *proud beasts*: שחץ also only here and 41²⁶. The √ in Eth. (Di. 234) is to *be insolent* (Arab. شخص also is to *rise* (of a star), *rise up*, *be elevated* (Lane, 1516); but? ש = ש [JQR xv. 708 ff.]): in NH. שחץ, Pi. Hithp. (with derivv. שחץ, שחץ, שחצית, שחץ) is to *be proud, boastful*. Cf. Ki. וכדברי רבותינו ז"ל גם כן (שבת סב, סוף ע"ב) אנשי ירושלים אנשי שחץ. הו, כלומר אנשי נאצה ונפסות הרות.

[עדרה] poet. for עבר. Common in Arab. and Aram. (in ע = Heb. עבר, as Gn. 15¹⁷ ע, Jer. 9⁹ ע). So in Hif. Pr. 25²⁰ † מערה בנר (= מעביר, Jon. 3⁶).

[שחל] 4¹⁰.

10. [יארים] properly *Nile-canals* (Gn. 41^{1ff.} etc.), then more generally *water-channels*, Is. 33²¹ (ἡ διώρυγες); here, still more

generally, horizontal *galleries* leading into the mine (Di. De. Bu. Du.). Cf. ⁴ נַחַל = *shaft*.

II. [מַבְרִי] as [Is. 7⁸] and often [BDB 583a, b]. Ἡ βάρη (? עֲמִי, or a guess, or a paraphrase of נִבְרִי, —which, however, in 38¹⁶ is rendered $\pi\eta\gamma\eta$) δὲ ποταμῶν ἀπεκάλυψεν (? חָפֵשׁ, taken as = חָשַׁף, Is. 52¹⁰ Ἡ), $\text{Ἡ profunda quoque fluviorum scrutatus est}$ (= חָפֵשׁ: so Ἄθ' ἐξερεύνησεν), whence Wetzst. *ap. Del.*, Hfm. Be. Bu. מַבְרִי (* מִבְרָה = *place of נְבָרִים or springs = sources*). Grä. Perl. (p. 69), Be. (alt.) נִבְרִי (38¹⁶ †; see n.), and חָפֵשׁ (Grä. Perl. Be. St.; “has much for it,” Bu.), *he searcheth out the sources of streams*. But what is the object (in this connection) of searching out the sources of *streams*? “The sources of streams he bindeth up” (to prevent the mine from being flooded) would be more to the purpose; but נַהרוֹת itself is the more natural obj. to חָבַשׁ, as in Ἡ (so Du.).

[תַּעֲלָמָה] cf. תַּעֲלָמוֹת, 11⁶, Ps. 44²² (ח' לֵב). The *mappik*, if correct, can be only for euphony (Ki. Michlol, 31a, 186b לחפארת לא לכוני הקריאה ולא לכוני, cited by De.), as Is. 28⁴, Ezk. 22²⁴, Zec. 4²; but it is better simply to omit it.

12. [תַּמְצָא] v.²⁰ תָּבֹא; Ἡ both here and in v.²⁰ ἐνρέθη . Signs of assimilation occur in MSS of Ἡ : here ^{Ken. 150} reads תַּמְצָא: in v.²⁰ ^{Ken. 76} reads תַּמְצָא. It is possible that תַּמְצָא here (cf. תַּמְצָא, v.¹³) was substituted for תָּבֹא; on the other hand, תָּבֹא is not conclusive against תַּמְצָא, for cf. נִמְצָא with מָן in Hos. 14⁹. ^{Ken. 157} reads here תַּמְצָא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v.¹—But whence does Wisdom come forth, *i.e.* from what source (מִצָּעָה) is it drawn? cf. מִקּוֹם in ^b with מִקּוֹם in ^{1b}.]

13. [עֶרְכָּה] Read with Ἡ ($\acute{o}\delta\delta\epsilon\nu\alpha\upsilon\tau\eta\varsigma$) Di. Hi. Bu. etc. דִּרְפָּה (cf. ^{23a}): the price would be suitable in vv.¹⁵⁻¹⁹, but is here out of place.

14. [אָמַר] תַּהוּם is usually fem., but msc. here, Jon. 2⁶, Hab. 3¹⁰, Ps. 42⁸: אָמַרָה (Du. (“perhaps”), Be.^K) is thus not in itself necessary, though it makes a variation from ^b אָמַר.

15. [סָגוֹר] = זָהָב סָגוֹר (1 K. 6^{20. 21} 7^{49. 50} (= 1 Ch. 4^{20. 22}), 10²¹ = 2 Ch. 9²⁰ †), even if (Hfm. Du. Be.^K St.; Bu. “perhaps”)

אופיר קנור is not to be read as an abbreviation for זָהָב קִנּוֹר, like אופיר (22²⁴) for כֶּתֶם אופיר. The derivation of קנור is uncertain: perhaps, *shut up*, and so prized, rare: cf. Ass. *hurâsu* (= תָּרִין) *sakru* (Del. *HWB* 499b “verriegelt, verschlossen”).

16. בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים¹⁹ †; cf. (with א) La. 4² † בְּנֵי צִיּוֹן הַיְקָרִים הַמְסֻלָּאִים. בפֿז.

17. יַעֲרֹכְנָה עֵרֶךְ intrans.; will not *rank, compare* with it, or *equal* it; so¹⁹: cf. Ps. 89⁷ כִּי מִי בִשְׁחָק יַעֲרֹךְ לַיהוָה; and, actively, Is. 40¹⁸ מַה־דְּמוּת תַּעֲרֹכְלִי (= παραβαλεῖτε αὐτῷ).

† [וְזֹכֵכִית] so Kit.: וְזֹכֵכִית, Ba. Gi., וְזֹכֵכִית also in NH. (Levy, i. 536a), and תְּ² here; וְזֹנִיחַ in תְּ³, Dt. 33¹⁹ תְּ^{Jer.} וְזֹנִיחַ, and in Aram. generally (including Syr.). Aram. זִנְג is to be *clear, transparent* (*ChWB* i. 213b). Arab. *sajāj* is a loan-word from the Aram. (Fränkel, *Aram. Fremdwörter im Arab.* 64).

וְגִ' [וְתַמּוּרְתָּהּ וְגִ'] The לֹא governs both clauses: G-K. 152s.

כָּלִי 11 MSS, and, perhaps, ΘΣΤ^{1.2.3} Η, כָּלִי; but the collective כָּלִי (jewels in a mass) is more forcible than כָּלִי (a number of individual jewels).

18. † [גְּבִישׁ] *crystal*; cf. אֶלְגִּבִּישׁ, *hail* (Ezk. 13^{11.13} 38²² †). Κρύσταλλος means similarly both *ice* and *crystal*.

† [לֹא יִזְכֹּר] the constr. as 22⁹ (G-K. 121b): רִאמוֹת וְגִבִּישׁ are implicit accusatives.

מִשָּׁךְ [מִשָּׁךְ] is to *draw* along, away, etc., *out of* a pit, Gn. 37²⁸, a fish out of water, Jb. 40²⁵: hence מִשָּׁךְ, the *drawing up*—said perhaps (Boch. *Hieroz.* ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for *securing after effort* or *acquisition*: מִן is short for מִשָּׁךְ, “Ps. 4⁸, Is. 10¹⁰, Pr. 16^{16a}” (Hi.); G-K. 133e. EVV. *price*, comes from Kimchi: וּמִשָּׁךְ הַחֲכָמָה יָקָר; וּמִשָּׁךְ הַחֲכָמָה כִּי הַדְּבָר הַיָּקָר יִמְשָׁךְ שְׁמוֹ לְמִרְחֹק וְכֵן מִשָּׁךְ הַזֶּרַע (Ps. 126⁶) הַזֶּרַע יָקָר לְזֹרְעוֹ וְאֵף כִּי בִארְצוֹ נִגַּב, i.e. the fame of a precious thing is *drawn along*, or *extends*, far, and so מִשָּׁךְ means *preciousness*; and מִשָּׁךְ having this sense here, it has it also in Ps. 126⁶ מִשָּׁךְ הַזֶּרַע, meaning “*precious seed*” (AV. PBV.), because seed is precious to the sower, even in a dry land.

21. [וְנִעְלָמָה] om. ! GSH; this is preferable, even if (Di. Bu.)²¹ originally followed¹⁴; note¹⁴ and²² both open without וְ.

23. [הבין] 5 MSS $\mathfrak{C}$ ($\sigma\upsilon\nu\epsilon\sigma\tau\eta\sigma\epsilon\nu$) הִבִּין; but see ^b.

24. [תחת כָּל־] $\mathfrak{C}$ τῇ ὑπὸ οὐρανὸν πᾶσαν, $\mathfrak{V}$ et omnia quæ sub; whence Be.^K כָּל תחת; but the change is unnecessary. Bu. rejects ²⁴ as a gloss; Du. places it after ¹¹ ("he" being then man). It is said, viz., that, in giving the reason for ²³, it implies that Wisdom has a home upon earth known to God (*because* God sees everything under heaven, *therefore* He knows the way to her), whereas that she can be found at all upon earth is denied in ^{13f.} ^{21f.}: vv. ²⁵⁻²⁷ further state clearly that God knew Wisdom at the time He was engaged in the work of *creation*, how then can His knowledge of her abode be said (²⁴ כִּי) to depend on His knowing everything in the existing *created* world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V.²⁴ is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of ^{13f.} ^{21f.} ^{23.} ²⁵⁻²⁷; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. [לעשות] rd. either (Bu.) בַּעֲשׂוֹ or (Z) בָּנָה; $\mathfrak{V}$ qui vidit; $\mathfrak{C}$, apparently connecting with ^{24a}, and having this after ^{24b} εἰδὼς δὲ τὰ ἐν τῇ γῇ πάντα ἐποίησεν) הָעֹשֶׂה (so Du., connecting with ²³): in either case the pf. in וַיַּבֵּן is normal (G-K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making ²⁵ || to ²⁶ and giving a double protasis for ²⁷, with its emphatic אִם, alters $\mathfrak{f}$ least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain לעשות, connecting with ²⁴, or (Hi. who regards ²⁴ as a parenthesis) with ²³; לעשות being rendered either (Ew. Hi. Di.) *to make* (in ^b the constr. being then changed, as ^{51b}: see *n.*), or (De.) *in making*. But ²⁵ (alone) halts after either ²³ or ²⁴, whereas, as || to ²⁶, it is forcible.

[תֵּבֶן] to *regulate*, give תֵּבֶן (Ex. ⁵¹⁸) *the right measure to*, as Ps. ⁷⁵⁴, and especially Is. ⁴⁰¹² בשֶׁעָלוּ מִים (cf. מִדָּה here) מִי מִדֵּר מִי־תֵבֶן אֶת־רוּחַ יְהוָה ¹³, ושָׂמִים בְּגֵרַת תֵּבֶן.

26. [חֲזוּז] 3^{825b} (= ^{26b} here), Zec. ¹⁰¹ עֲשֶׂה חֲזוּזִים †: *forked*

flashes; Ar. *hazza*, to cut or notch. On NH. and Aram. חוֹזִין, *shining clouds* (Ca. 2⁸ קִלְיָא חוֹזִיא קִלְיָא), see *NHWB* and *ChWB*, s.v.

27. וַיִּסְפָּרָה and *recounted it*,—expressed Wisdom's qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.¹ De.² (after Schult. *eius numeros, rationes, summas summarum recensuit*): And counted it (סִפֵּר as 38³⁷; or (Be. alt. וַיִּסְפָּרָה), seems hardly (Di.²) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of סוֹפֵר, with the meaning *studied*: to חָקַר he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

[הַכִּינָה] 5 MSS הַכִּינָה : סֶלַס = הַכִּינָה.]

28. [לְאָדָם] MS ^{Ken. 378} om. Commonly rendered *to men*: Ehrlich, *concerning, with reference to, man*; but Gn. 20¹³, Dt. 33⁹, Jg. 9⁵⁴, Ps. 3³ 71¹⁰ are not quite similar, and in any case would lead us to expect חַכְמָתוֹ and כִּינָתוֹ in what follows.]

[הֵן] MS ^{Ken. 76} סֶלַס om.]

אֲדָנִי only here in Job; and elsewhere, in the mouth of God, only Ezk. 13⁹ 23⁴⁹ 24²⁴ 28²⁴ (Di.; each time כִּי אֲנִי אֲדָנִי יְהוָה: Cornill's excision of אֲדָנִי is arbitrary). Some 100 MSS read יְהוָה, and יֵרֵאת יְהוָה is what would be naturally expected: but the author eschews יְהוָה as far as possible (cf. on 12⁹); so he may easily have said יֵרֵאת אֲדָנִי for it [, though in 6¹⁴ the phrase is יֵרֵאת שְׂרֵי].

CHAPTER XXIX.

2. [כִּירְחִי] = as *in*, etc., as regularly (Is. 51⁹ etc.; G-K. 118s, u).

[כִּימִי רג'] a good example of a c. st. before a rel. cl. (G-K. 130d): cf. Ps. 65⁵ וַתִּבְחַר וַתִּקְרָב אֲשֶׁרִי תִבְחַר וַתִּקְרָב, Pr. 8³² וַאֲשֶׁרִי יִדְרְכִי יִשְׁמְרוּ.

3. [בְּהֶלֶל] if correct, from an inf. הֵל (like שָׁה, Jer. 5²⁶; שָׁכַב, G-K. 67p), with sf. (like בִּשְׁכַּבָּה), anticipating the gen. (like בְּהֶלֶל בְּאֶנְהוּתִיהָ, Ezk. 10³; G-K. 131n; Dr. on 1 S. 21¹⁴). But the construction is very inelegant: rd. the Hif. (בְּהֶלֶל בְּאֶנְהוּתִיהָ, Ol. Bu.), or (Du.) בְּהֶלֶל, with elision of ה, as in לְשִׁמִּיר, Is. 23¹¹ (G-K. 53q).

[לְאֹרֹר] the ל of norm.; *Lex.* 516a.

[חֹשֶׁךְ] acc. after הֵלֵךְ, as Is. 50¹⁰, Mic. 2¹¹, Pr. 6¹²; sq. אַחַת, Dt. 1¹⁹ 2⁷.

4. [חֹרְפִי], חֹרֶף, *autumn*, properly, it seems, the time of *plucking* (fruits), from *חָרַף = Arab. *kharafa*, *carpere* (Fleischer in *ChWB* i. 426a): here fig. not of youth, but of the age of *ripe manhood* (Schult. *aetas virilis suis fructibus foeta et exuberans*), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to קִיץ and including winter (Gn. 8²², Ps. 74¹⁷, Pr. 20⁴, Zec. 14⁸; cf. the denom. vb. Is. 18⁶), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., פִּרְחִי, *my blossoming, flourishing* (cf. fig. of men, Ps. 92¹³, Pr. 11²⁸ al.); but it is not certain that this is the case.

[Ehrlich חֹרְפִי, assuming a Heb. حَرْف, *extremity* (of a mountain, its) *summit*; the phrase would then mean: the days when I reached the summit of my fortunes.]

[בְּסוֹד] for בְּהוּיֹת סוֹד. סוֹד, properly (cf. ὁμιλία, *friendly or confidential discourse* (Ps. 55¹⁵), and then *friendship* (Ps. 25¹⁴ RVm., Pr. 3³² RVm.). But ἔτε . . . ἐπισκοπήν

ἐποιεῖτο; cp. La. 3⁴⁴ א, Be.), Σ (ὁπότε περιέφρασσευ),
 & (סכך וסל), point to בִּסְכָךְ (from סכך); cf. סכך על, to
 cover, 1 K. 8⁷ al.; סְכוּתָה לראשי, Ps. 140⁸: so Houb. Grä. (Pss.
 i. 129), Sgf. Buhl, Perl. 89, Bu. Du., probably rightly.

6. בִּרְחַץ ר' intrans. = to *bathe oneself* (Ex. 2⁵ al.).

הָלִיכִי only here.

בַּחֲמָה for חֲמָה cf. on פָּנָה, 22²⁹.

רִצּוֹר יִצּוֹק עֲמָדִי Du. Be.^K omit צוֹר (as variant of יִצּוֹק), and
 read (Be.^K with "perhaps") יִצּוֹק עֲמָדִי (עֲמָדִי as || to הָלִיכִי), and
my standing poured out: יִצּוֹק may be right (see on 28²); but
 עֲמָדִי is highly improbable; a place, not an action such as
 standing, would pour forth oil. No change is needed [except
 for the reason that ^b, containing four stresses at least, is over-
 long: עֲמָדִי might be an accidental repetition from v.⁵]: on צוֹר
 (already in א), v.s.

7. בַּצֵּאתִי שַׁעַר יֵצֵא, sq. acc. is to *go out of* (Ex. 9^{29. 33},
 Nu. 35²⁶); cf. בַּל־יֵצֵא שַׁעַר עִירוֹ, Gn. 34²⁴: the שַׁעַר, though mostly
 used of the gate of a city, must then be here the gate of Job's
 house or estate (cf., of a private person's house, Pr. 14¹⁹ שַׁעַר
 צֵדִיק; or farm, Jg. 18^{16. 17}); Jb. 31³⁴ פֶּתַח (Bu.), does not prove the
 contrary, for a שַׁעַר is a פֶּתַח, and פֶּתַח הַשַּׁעַר often occurs: there
 is thus no occasion to alter the text.—א [for שַׁעַר] ὄρθριος =
 שָׁחַר.

עָלִי [6⁵ n.].

קָרַת as Pr. 8³ 9^{3. 14} 11¹¹ † (cf. Ph. קִרְתֹּחַרֶשֶׁת, "*Newtown*,"
 the name of a place in Cyprus (Cooke, *NSI* 52, 53), and =
Carthage, CIS i. 269⁵ (= *NSI* 49⁵), al.): elsewhere קָרְיָה.

אֲכִיז the impf., attached ἀσυνδέτως (Dr. 163, *Obs.*; cf.,
 after a finite vb., 1 S. 13¹⁷ 18⁵, Jer. 15⁶) to בַּצֵּאתִי, and *virtually*
 under the government of ב, "carries on the sentence in the
 form of a frequentative" (Bu.). וְהִכְנוּתִי, would be the normal
 constr. (Dr. 118; G-K. 114).

8. יִשְׁיִשִּׁים 15¹⁰ n.

קָמוּ עֲמָדוֹ the *asyndeton* is idiomatic and effective: cf.
 Jer. 5²⁸ 9⁹ הִלְכּוּ נִדְרוֹ הַלְכּוּ (50³), 15⁷ שְׁכַלְתִּי אֲבֹרְתִי, 46²¹, Is. 18⁵ *end*,
 46² 51¹⁷ *end*.

9. [עצרו ב'] see on 4².

10. $\mathfrak{C}$ om.: $\mathfrak{C}$ ^{10a} being obviously a doublet of ^{11a}, and $\mathfrak{C}$ ^{10b} being really Θ .

[נחבאו] pl. by attraction to נגידים; cf. 15^{20b} 21^{21b} 38^{21b}, Is. 60⁵, Hi. (G-K. 146a),—though Ol. proposed to delete the ו. But *hidden* is a strange fig. to apply to קל, and נחבאו may well be due to a scribe's eye looking by error at ^{8a} (Me. Di. al.): rd. probably either נאלם, *was dumb* (Sgf. Bu.), or נכלא, *was restrained* (Du.).

11. כי] not *When* (AV.), but *For*: lit. for the ear heard, and called me happy = *For when* the ear heard, *it* called me happy (RV.): so ^b and the eye saw, and gave witness to me = and *when* the eye saw, *it*, etc.; and often similarly.

[ותעידני] and attested me, as 1 K. 21^{10.13}.

12. [מִשְׁוֹעַ] $\mathfrak{C}$ ἐκ χειρὸς δυναστοῦ (so Ps. 72¹² for מִשְׁוֹעַ): probably = מִשְׁוֹעַ misunderstood (in 9²² $\mathfrak{C}$ *δυν.* = רִשְׁעָה). MSS ^{715. 847}, De Rossi (*Supplem.* 121) מִשְׁוֹעַ, a clamore (Is. 22⁵), and MSS ^{368. 554} מִשְׁוֹעַ (without dagesh).

13. [ויתום ולא עזר לו] Ps. 72¹² ויתום ולא עזר לו. 11 MSS (De Rossi, *ibid.* 121 f.), $\mathfrak{C}$ $\mathfrak{S}$ $\mathfrak{V}$ לא.

14. [וילבשני] Ges. *Thes.* quotes Ephr. ii. 504 מִלְּבָשׁ לְחַפֵּי, a demon has *put thee on*, or *clothed himself in thee*, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. *malbūs*, *mad*.

15. [משפט] $\mathfrak{C}$ (κρίμα), $\mathfrak{V}$ Du. Be.^K Vo. משפט. But $\mathfrak{M}$ is more forcible.

16. [לעור] G-K. 35g. So $\mathfrak{K}$ i. *Michlol.* 53^b (Baer, 49).

17. [ריב לא ידעתי] = of (him whom) I knew not: cf. 18²¹ לא ידע אל (G-K. 130d).

18. [אחקרהו] Ps. 90^{17c}, Is. 9¹, Gn. 28¹³ etc.: Dr. 197.

19. [מתלעות] Jl. 1⁶, Pr. 30¹⁴ †; מִתְלַעֲתוֹת, Ps. 58⁷ †.

20. [עם קני אגוע וכחול ארבה ימים] [עם, *with*, as in Ex. 22²⁴, Lv. 25^{35f. 39. 47}: *Lex.* s.v. עם, g. 2. In ^b the familiar figure of the sand to express multitude is recognized by $\mathfrak{S}$ and probably by $\mathfrak{T}$, but not by $\mathfrak{C}$, $\mathfrak{V}$]. $\mathfrak{C}$ ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πόλυν χρόνον βιώσω; $\mathfrak{S}$ ἔλεγον

δὲ μετὰ τῆς νοσσιᾶς μου γηράσειν; Ὑ In nidulo meo moriar,
et sicut palma multiplicabo dies; Z (with a double rend. of ^a)

לחמל ממשכני אהםס. סאסר סבבא¹ אעלמל. סאסר סלא

לחמל ממשכני אהםס. סאסר סבבא¹ אעלמל. סאסר סלא

I shall depart) והיך חלא אסני יומיא. Ξ ^a is obviously a paraphrase. Me. Bi. rd. קנה after Z *with the reed*, i.e. with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, *long-lived*, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50¹² ὡς στελέχη φοινίκων = Heb. ¹⁴ בערבי נחל,² *like poplars of the wādy* (Jb. 40²²); and this translation seems to show that a נחל = Arab. *nakhl*, *palm-tree* (whether or not it is rightly so rendered there) was known in Heb.: Perles (*JQR* xi., 1899, 688), *Lex.* 636b ("perhaps"), *EBi.* 3553, adopt this sense for Nu. 24⁶ (for a reason against it, see Gray, *Numb.* 363); and *EBi. ib.*, Buhl, *HWB*, s.v. ("perhaps"), and Be.^K would read נחל here for כחול. [A third interpretation of חול is *Phoenix* (in this meaning to be pointed חול, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (*Sanhedrin*, 108b), and has been frequently adopted by modern commentators (Hitz. Ew. Del. Bu. Du. Peake). It can scarcely be rejected on the ground (Di., Ch. in *EBi.* 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (*Frags.* 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

¹ Lee has סבבא; but Cod. Ambros., the Urmia ed. (1852), and Ephr. Syr. ii. 12 F, Barhebr. *Scholia in Job*, ed. Bernstein, 1858 (both cited by Merx, *Archiv*, ii. 105), have סבבא, which is evidently right.

² Reading prob. נחל. In Ξ στελεχος may denote either *stem* (= ענף Jb. 14⁶) or *bough* (= ענף, Ezk. 19¹¹; = ענף, Ezk. 31^{12, 13}).

ably 2nd cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. *Præp. Ev.* ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that *στελέχος φοίνικος* was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that תמרים is in Ex. 15²⁷, Nu. 33⁹ rendered *στελέχη φοινίκων*: there is, therefore, no ground for the conjecture (Hitz. Del. al.) that *στ. φοίνικος* has arisen from an original *φοῖνιξ* by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108b) as אורשנה (Aurishnah) or (Ber. R. § 18) חול (Aram. חלא). In Ber. R.¹ it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, חוץ מעוף אחד ושמו חול, except a bird whose name (as it was inferred from the present passage) was חול: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the אורשנה in Sanh. 108b is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said יהא רעוא ולא תמות. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that חול was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the phoenix, חול, or some word corrupted into חול, was a name of it. Del., however, claims that חול, as the name of the phoenix, is independently supported by the fact that *ΑΛΛΩΗ*, *ΑΛΛΟΗ* are given in a Coptic-Arabic glossary as an equivalent of سمندل, a

וגם [in גם לאישה] רבוי חאכילה את הבהמה ואת החיה ואת העופותי הכל שמעו לה חוץ ¹ מעוף אחד ושמו חול הה"ר וכחול ארבה ימים רבי רבי ינאי אמרו אלף שנה חוא חי ובסוף אלף שנה אש יצאה מקינו ושורפתו ומשייר בו כביצה וחוזר ומגדל אברים חוי, ר יודן בר' ש אומר אלף שנה חי ולסוף אלף שנה גופו כלה וכנפיו מתפרסין. ומשתייר בו כביצה וחוזר וגו'.

name applicable to both the phoenix and the salamander. He inclines to see in חול a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if עם קני אנוע is the original text in ^a, an allusion to the phoenix well accounts for death being referred to in the first line, length of days in the second: the phoenix, according to some forms of the fable, did actually multiply its days *after* it had died in its nest; but (2) an allusion to the resurrection and future life of the phoenix, and the attribution to Job of the wish that he might in this respect be like the phoenix, is inconsistent with the point of view throughout attributed to him: cf. esp. 14¹⁻¹². Che. (*EBi.* 3765), discarding the view that the phoenix is referred to, not unnaturally suspects the text of ^a though his emendation בִּקְנִי for עם קני is rather weak; cf. the more forcible phrasing of 5²⁶, Gn. 15¹⁵. N. Herz (*ZATW* xx. 162) suggests מִקְנִי for קני and בחיל for כחול. Preferable to either of these suggestions would be אֶקְנֶה for אנוע (Sgf.). See further on the phoenix, Bochart, *Hierozoicon*, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19 f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days ^{18b}: the part. in ^{19a} and the adj. in ^{20a} passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in ^{19a}. ^{20a} does not favour Sgf.'s proposal to place ^{19f.} after ⁶.]

20. כְּבוֹדִי Hfm. Be.^K Vo. בְּדוֹנִי (Jer. 6²³): but an exact parallel to קשתי is not necessary; Job speaks, not as a warrior, but as a *moral* hero.

[תחליף] *showed newness or freshness* (see on 14⁷), was fresh and pliable—opposed to being old, hard, and useless.

21. לִי שִׁמְעוּ More direct and forcible than שִׁמְעוּ לִי; cf. similar cases in Ps. 27⁸ 28⁷ 33^{21a} 63⁹ בִּי חֲמֹה יִמִּיךָ 91¹⁴ 104²⁰ 142⁸, Pr. 8¹⁵. 16, 2 S. 23³, Is. 45²³: in prose, Dt. 1³⁷ 7⁶ 18¹⁵ 21¹⁷ *end*,

Jg. 10⁴. [The emphatic לִי takes a full stress; cf. Ps. 63⁹, Pr 8^{15, 16}.]

וַיַּחֲלוּ with d. f. euphon. (G-K. 20i); cf. Jg. 5⁷, Baer (see his n., p. 94) חָלָהוּ. In חָלָה, ' will be the simple וַיַּחֲלוּ (Dr. § 131 f.); but (Bu.), in view of the frequentatives in 20b, 21b, 22, it is better to read וַיַּחֲלוּ, in which case it will be וַיַּחֲלוּ cons., and וַיַּחֲלוּ will have, of course, a frequentative force (as Gn. 2^{6, 10} etc.). Du. Be.^K, less suitably, change in 21, 23b to וַיַּחֲלוּ with וַיַּחֲלוּ, 22a. ' וַיַּחֲלוּ, as Mic. 5^{6b}.

וַיַּחֲלוּ from וַיַּחֲלוּ: G-K. 67g.

וַיַּחֲלוּ see on 27¹⁴. Be.^K, needlessly [and on rhythmical grounds improbably], with 35 MSS (how "Vrs." can be quoted in support of this reading, is not apparent) וַיַּחֲלוּ.

22. וַיַּחֲלוּ after *my word* or *speech*: but perhaps וַיַּחֲלוּ (as 21³) should be read (Me. Di. Bi. Bu. Du.).

23. וַיַּחֲלוּ as וַיַּחֲלוּ has occurred in 21a, Bu., for variety, וַיַּחֲלוּ. Du., conversely, וַיַּחֲלוּ in 21 (and וַיַּחֲלוּ, Hif. for וַיַּחֲלוּ here: on Du.'s וַיַּחֲלוּ, see on 21).

כַּמֶּטֶר not כַּמֶּטֶר: G-K. 118s.

וַיַּחֲלוּ Klo., improbably, כַּמֶּטֶר הַפְּנִימִי (Jl. 1¹⁷). & is paraphrastic: so its support is very doubtful.

לַמֶּלֶךְ Du. כַּמֶּלֶךְ (cf. EVV. "as for the latter rain"): but the fig. sense is clear from the context.

24. לֹא יֵאֱמִינוּ so Gi.: some 90 MSS, Baer (v. p. 50) וְלֹא. "I used to smile on them (לֹא שָׂחָק אֵל, like *arrideo*, to *laugh*, or *smile*, at with approbation), when they believed not: viz. (Hi.), what I said or advised (לֹא יֵאֱמִינוּ being a circ. cl., Dr. 162; though the other reading . . . וְלֹא may also express not a consequence, but a condition already existing, as 24²² 42³, Is. 45^{4, 5}, Ps. 44¹⁸, Dr. 159 near the end). אֱמִין abs. is to *believe* (Is. 7⁹ 28¹⁶ al.), not (cf. RVm.) to *be confident* (= בָּטָח). Bu. Du. consider that . . . וְלֹא can only have the here impossible sense and so they . . . , and accordingly excise לֹא (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary."

אִנְיֹן is commonly taken as = *my bright countenance*: but Bi.¹ Bu. Be. Du. object that though הַפִּל פָּנִים might be

said (Jer. 3¹²; cf. Gn. 4^{5, 6}, 1 S. 1¹⁸ LXX), הפיל אור פנים could hardly be said [yet, cf. נסה אור פניך, Ps. 4⁷]: hence they suppose, very ingeniously, that לא יפילק is a corruption of ^{25c} אבלים ינחם; the correct text was written on the margin, and afterwards wrongly introduced after ^{25b}, with the addition of ואור פני to make it intelligible: they thus read for ^{24b} פני נאשר אבלים ינחם, "and the light of my countenance *comforted the mourners*." But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the "mourners," even allowing that they are unsuitable in ^{25c}, are still more so here; in ^{25c} they at least appear only in a comparison; but what place have they in a context which speaks of Job's giving his advice to an assembly of village elders?

25. אבחר דרכם] either (EVV. De. Du.) "I used to choose out *their way*" (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) "I used to choose *the way to* (28²³) *them*"; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that "choosing" implies the selection between alternative courses.

[ראש] acc., defining the condition, = *as chief*: G-K. 118n.

גדוד 19¹² 25⁸.

CHAPTER XXX.

I. "The v. admits of division into four lines (the first ending at עלי), but it halts rhythmically, and ממני לימים reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. ממני לימים (as a gloss from 32⁶, cf. 4^b, perhaps originally written on the margin to give צעירים its supposed right sense, Bu.): צעירים is taken to mean *inferiors* (as Jer. 14³), or צִעְרִים, *shepherd-boys* (Zec. 13⁷; cf. Jer. 49²⁰ = 50⁴⁵), is read (Bi.² Bu. Be.); Bu., on the ground that the idea of Job having despised the *fathers* of the mockers is somewhat exaggerated, and that אבותם is "perhaps" also to be omitted as a dittograph of מאסתי, makes further omission, and so reduces the v. to two lines only: ותתה שחקו עלי צִעְרִים מְאֻסָּתִים לְשִׁית עִם כֻּלִּי צֹאנִי. But these operations [which after all produce a rhythmical effect (a poor 4 : 4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by Ⲭ (in Swete: *νὺν δὲ κατεγέλασάν μου, ἐλάχιστοι* [*Θ οἱ νεώτεροι μου ἡμέραις*] *νὺν νουθετοῦσίν με ἐν μέρει, ὧν ἐξουδένουν τοὺς πατέρας αὐτῶν, οὓς οὐχ ἡγησάμην ἀξιόους κυνῶν τῶν ἐμῶν νομάδων*, where *νὺν νουθ. με* seems to be another rendering of עלי שחקו עלי). ἐν μέρει must somehow correspond to ממני לימים; ὧν . . . αὐτῶν (= אשר מאסתי אבותם) is supplied from Θ, and οὓς κτλ. is the original free rendering of אשר 'וג', with omission of אבותם: Ⲭ thus seems to have differed from Ⲭ only by not reading *either* ממני *or* לימים, and אבותם. But is Ⲭ's omission of אבותם of any greater significance than its omission (*e.g.*) of בערוץ נחלים or of עפר in ⁶? [Richter's reconstruction of ^{1. 2a} may be cited as a curiosity: ותתה שחקו עלי כאשר פני לא יפילן צעירים ממרום יוכיחני אשר מאסתי אבותם לְשִׁית עִם כֻּלִּי צֹאנִי נִם כַּח יִדְּיָהוּם לְמָה לִּי. Ⲭ is poor, and it is improbable that in its present form it is original unless, or perhaps we

should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

[לשית] after מאסתי מִשִּׁית might have been expected [cf. 1 S. 15^{23, 26} Hos. 4⁶]; but we have both ל and מן after חָדַל, בָּקָה, חָדַל.

2. [למה] *whereto? ad quid?* cf. Gn. 25³² ולמה זה לי בכרה 27⁴⁶ חיים לי חיים. Du. בָּמָה לו (Ps. 63² † בשרי לו), *siecht hin*; but the change is unnecessary.

[עלימו] [For the use of על “denoting with some emphasis the subj. of an experience” (*Lex. s.v. על*, 1 d), cf. Dan. 2¹ 10⁸].

[כלה] 5²⁶ †, where see *n.* Ol. בָּלָה, “all of it,” viz. of *בַּח*, *strength*; Bu. בָּלִיל (Dt. 34⁷ וְלֹא נָס לָהּ); Che., בָּלִיל (cf. סַחַס סַחַס). Gr om.: Θ (*συντέλεια*), Α (*παντελής*) either read בָּלָה, or confused כלָה with it. Σ *πᾶν τὸ πρὸς ζώην* (whence Jer. *omnis vita*); כלָה being perhaps taken as an abbreviation of בָּלִיל.

3. [כפן] 5²² †. Aram.: see *n.* on 5²².

[גלמוד] *stone-hard* (see on 3⁷, cf. 15³⁴); hence here, *stiff, shrivelled, gaunt*. Hi. Du. Oo. Honth. Bu. Be.^K (“fort.”) גָּלְמוּ “sind sie zusammengeschrumpft, eingeschrumpft”; but would *be rolled* or *folded up* (2 K. 2⁸, cf. Ps. 139¹⁶ גָּלְמִי) express naturally the effects of hunger on the body? And is it clear that Arab. *ṭawāʿ*, *convolvere, complicare*, and *ṭawiya*, to *be hungry* (Hi.), are connected?

[העורקים] On the ה, see Baer (p. 50), who cites העורקים, 2 S. 5^{6, 8}, העורקים, Pr. 2¹³, and his notes on Is. 42¹⁸ 65¹¹; G-K. 358. ערק, to *gnaw*, as v.¹⁷ †, Arab., and Syr. (in Lexx. and, in Pa., Zec. 11¹⁷: PS. 299^{7f}). AV. RVm. *flee* (so Gr οἱ φεύγοντες, T Saad. Ki.). ערק, to *flee*, is a good Aram. √ (T and S often): but *gnaw* yields a much more expressive figure. The art. (= *οἷτινες*, *men*, viz. *who . . .*), as 28⁴, Ps. 19¹¹ 49⁷.

[אמש] is *yesterday* (= Arab. *'ams*), *yesternight* (Gn. 19³⁴ 31^{29, 42}): hence, with a following gen. it can only, as Fleischer (*ap. Del.*) says, mean, *on the eve of . . .* The sense thus obtained is legitimate, but poor. T (חשוכה איך רומשא), *darkness* like evening) Rashi, Ki. Ges. De. Hi. al. *evening* (so RV. *gloom*); but this sense is out of the question; אמש does not mean *evening* absolutely, but only the day (or evening) of

yesterday (Fl. says similarly of *ams*, that it “never denotes evening or night absolutely; *אָמס* in *Vit. Tim.* ii. 428, cited by Ges., is wrongly read and rendered by him *vespertinus*”). The word must be corrupt. Ol. Sgf. *אָרץ*, *the land of* . . . ; but this yields a weak sense: Hfm. *אָם*, the dry ground being described poetically as the “*mother* of wasteness and desolation”; Klo. better (so Bu.), *אָמם*, “their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation.” This agrees well with *העֲרִיקִים צִיה*, just before. [Du., connecting ^{3c} with ⁵, *יְמִישׁוּ* or *יְמִישׁוּ*.]

שׂוּאָה וּמִשׂוּאָה] so 38²⁷, Zf. 1¹⁵: the alliterative combination of two derivatives from the same $\sqrt{\text{}}$ expressing the idea of *completeness* (cf. Is. 29², Nah. 2¹¹, Ezk. 6¹⁴ 33²⁹; Ew. 313^o). We might render “devastation and desolation”; but the alliteration cannot be reproduced effectively in English.

4. *עָלֵי שִׁיחַ*] *ēy* (*Lex.* 6 a (p. 755b): Nu. 24⁶). Does salt-wort, however, grow particularly by, or under, bushes? [Di. *together with* (*Lex.* 4 c, p. 755b) *Artemisia*, assuming that *שִׁיחַ* denotes here a particular species of desert shrub; but *שִׁיחַ* is apparently used of desert shrubs in general in v.⁷, Gn. 21¹⁵, and still more generally in Gn. 2⁵ †. Against too specific a limitation of the term, see most recently *ZATW*, 1915, p. 125 f.] Saad. *الشجر ورق* [*Y et arborum cortices*] = *עָלֵי שִׁיחַ*, “and leaves of bushes,” which is possible (so Bu.), and is accepted by Be.^T Honth.

לֶחֶם] *their bread (food)*: so EVV. Di. De. Du.; Ges. *for warming at* (*לֶחֶם*), as Is. 47¹⁴, a rare form of the inf. of *עָע* vb., G-K. 67cc; or rd. (Bu.) *לֶחֶם*, or (Bu. alt.; RVm.) Pi. *לֶחֶם*, as 39¹⁴ *for warming* them). [Che. (*EBi.* 2647) for ^b proposes *וּחִלְמוֹת העֲרִיקִים רָחַם*, from v.³: with *ח' cp.* 6⁸.]

5. *גִּוֹ*] a strong Aramaism (*גִּוֹ*, *גִּוֹ*, *midst*; Syr. *ܡܝܬܬ*, *midst*, *interior*; often *community*, of a church, people, etc.; Ph. = *corporation*, in an inscription from the Piræus (Cooke, *NSI* 33²); Ar. *jaww*^{un}, the *middle* or *interior*, e.g. of heaven, Qor. 16⁸¹): render, *from the midst* (viz. of men, understood), or (as in Syr.) *from the community*: Me. Be. al. *מִן-גִּוֹ*, but this is

weak and colourless; Bu. suggests (without adopting it) מן נוי, with a *paronomasia*; Ley מן נוי אנשים; Grimme מן נוי אל נוי. No change seems necessary.

6. [בערוץ נחלים. 14 MSS and several older edd. בערוץ. Either in the most dreaded of (41²²; G-K. 133^h) *wādys*, viz. on account of their gloom, and wildness, and solitude (so De. Di. Bu. Du. Pe. RVm.); or, from Ar. عَرَضَ, a *gully* or *defile* (Lane, 2008a), in a *gully of the wādys* (so Wetzst., Hi. RV.). [The parallelism of עפר חרי favours the latter rendering.]

לִשְׁכֹן = *must they dwell*: the so-called “periphrastic” future (Dr. 204; G-K. 114^k; Ps. 32⁹, Hos. 9¹³ al.): so Di. De. Hi. etc. Bu. *to dwell*, carrying on ^{5a}: the position of לִשְׁכֹן somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.’s view.

רְחִי עֶפֶר [the force of רְחִי in * extends to this phrase also: cf. 15³ n. For חר of hiding places, see 1 S. 14¹¹ (also 13⁶ reading חורים for חוחים), of lions’ *dens*, Na. 2¹³: hence probably חרי, *Horite* = troglodyte]. עֶפֶר, *dust*, of the surface of the earth generally; cp. 5⁶ 14⁸ 41²⁵, Is. 2^{10, 19}).

כַּפִּים Jer. 4²⁹ †. An Aram. word; cf. *Kḥḥas*. [כַּפִּים may be, and is generally taken to be, a second gen. (cf. G-K. 128a) dependent on חרי—(*holes . . .*) of the rocks. But Jer. 4²⁹ (באו בעבים וכפים עלו) rather suggests that כַּפִּים may be a third term dependent on רְחִי—(they must dwell . . .) in rocks: cp. רְחִי with the synonymous term סלע in 1 S. 13⁶ בסלעים . . . ויתחבאו.]

7. [שיחיים] [see on עלי שיח, v. 4].

יִנְהָקוּ see on 6⁵ †.

וּנִסְפְּחוּ עַל בֵּית יַעֲקֹב (Is. 14¹ ונספחו על בית יעקב; 1 S. 2^{36b} 26¹⁰): the sense needed is, however, not *are attached*, but *attach themselves to one another*—or, as we should say, *are huddled together*,—and this is better expressed by the Nif. (G-K. 51d) יִסְפְּחוּ (Hfm. Bu. Be. Du.; Di. alt.). RVm. *stretch themselves* [lit. *pour themselves out*], from (De.) √ סִפַּח [to *pour out* (14¹⁰ n.)].

8. [בני נבל וג'] not the subject of נכאו, but an (implicit) accus., defining the state [1²¹ n. 4⁷ n.] (Dr. 161. 2 with n. 2: cf.

e.g. Ex. 13¹⁸ (וּמִשִּׁים עָלוּ), “as (or being) children of . . . , they are scourged,” etc.

נבל] not “feeble-witted” (Pea.), but [godless]. נבל expresses deficiency, not of *intellect*, but of *moral* and *religious* sense: [see, further, Dr. Samuel², 260; *Parallel Psalter*, 457].

בני בלי שם] [with the cstr. before the negative compound expression, cp. מַנְחַ בְּלִי שֵׁם (Is. 14⁶) lit., *a stroke of non-cessation* (G-K. 130a); but in view of בְּנֵי נָבֵל the present phrase means not *sons of no name*, i.e. men without reputation (*Lex. s.v.* בֵּן, 8), but *sons of nameless* (people); the compound expression is virtually an adj. used as a noun defining people].

נִבְּאָו] from נָבָה (G-K. 7577); the Nif. of either does not, however, occur elsewhere. Be.^T suggests נִדְּבָאוּ; but why “are crushed”? *Ἐκ καὶ κλέος ἐσβεσμένον* = נִבְּבָהוּ.

9. מְלֵה] see on 4². In the sense of (by-) *word* (*Ἐθρὺλημα*, *U* proverbium) only here.

10. מְנִי] see on 21¹⁶.

מִפְנֵי] withheld not spitting *from my face*, i.e. shrunk not from spitting in my face (Is. 51⁶). RVm. *at the sight of me* (lit. *from before me*) is in the abstract quite possible (Lv. 19³² מִפְנֵי שִׁיבָה חֻקּוֹם; *Lex.* 818a, top); but it is not natural with the *negative*, לֹא חֲשָׁבוּ. *Before me*, in (not at) *my presence*, would, of course, be לִפְנֵי.

11. יִתְּרוֹ] so Kt. *ἘΥ*; יִתְּרִי Qrê, many MSS, *ΣΤ*. An interpretation is difficult. יִתְּרִי is [apart from 4²¹] a *bowstring*, Jg. 16^{7-8, 9} (see Moore), Ps. 112[†] (cf. Arab. *watar*, the *string* of a bow, or the *chord* of a lute): hence (Capellus, Di. Du.) *he hath loosened* (12¹⁸, Is. 45¹) *my bowstring*, i.e. incapacitated me (the opposite of 29^{20b}), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking יִתְּרִי in the sense of *tent-cord*, fig. for the *cord of life*, as 4²¹; but there is nothing here, like נִסְעָה there, to suggest this figure. ^b will thus mean: And they (the outcasts of vv.²⁻¹⁰) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in ^{11a} is God, and ^{11b} describes what happens when He withdraws from Job the power to defend himself. But the

subj. in ^a and ^b might be the same, the sg. in ^a referring to a typical individual of the class referred to (as often), or פָּתַחוּ וַיַּעֲנֵנִי being read (so Bu.): "For my cord (*i.e.* the cord, fig. of authority, laid upon them: Bu. alt. יָתָרָם, *their cord*—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me": their casting off all regard for Job's authority, and their loss of respect for him, being the ground of their treatment of him described in ^{9, 10}. Or the numbers in ^a and ^b may be assimilated (Di.² Be. Du.) by reading שִׁלָּה in ^b with Θ (Θ) and Υ. Du., regarding ¹² רָגְלִי מִפְּנֵי רִגְלֵי שָׁלֹחַ as a variant of ¹¹ רָסֵן שָׁלֹחַ, and neither as yielding any sense, reads in ^{11b} (with omission of רִגְלֵי שָׁלֹחַ in ¹²) מִפְּנֵי (or, better, שִׁלָּה (שִׁלָּה) being due to Bi.²): "He (God) hath loosened my bowstring, and humbled me, *my banner* from before me he hath cast down." Θ for ¹¹ has: ἀνοίξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, [^{11b} = Θ] καὶ χαλινὸν τοῦ προσώπου μου ἐξάπεστειλεν.

12. פָּרַחָה †] 25 MSS פָּרַחָה. [פָּרַחָה, perhaps = פָּרַחָה.] For פָּרַחָה, if correct, see G-K. 84^bm. Apparently, *a* (low) *brood*, the brood of these nameless parents: a term of disparagement. Cf. ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ 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ἐπὶ δεξιῶν βλαστοῦ ἐπανεστησαν. Du.: "in ^{12a} we recognize יקומו . . . עלי, 'against me . . . there rise up'; what stands between these words must be the subj.: מן פרחח [in the older writing מנפרחח] without any too violent change" yields מערבתי, *his* (God's) *lines* (of warriors) (fig. of calamities; cf. 16^{13f}. 19¹² etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in ^c; and perhaps (though not necessarily) right.

רגליו שלחו] *my feet they send on* (14²⁰), *i.e.* they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in ^c the foes are still only *approaching* Job. Ew. Di. (with Θ πόδα αὐτῶν ἐξέτειναν) רגליו or רגלם, Bi.¹ רגל יסלחו, Honth. רגליו, they *let go their feet*, *i.e.* rush at me (cf. 18⁸ ברשח ברנליו; Jg. 5¹⁵). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3 : 3) formed by ^a ^b]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittograph of שלחו . . . רסן in ¹¹.

13. נתסו] for נתצו (so 5 MSS); only here. [נחץ elsewhere occurs either (1) of destroying buildings by pulling them *down*, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking *up* a path, and so rendering it impassable.]

נחיתתי] 3 MSS, Θ ΣΥΤ

להיתי] rd. with [the Oriental] Qrê [and the Western text] להיתי; see Gi. and Ba. and n. on 6².

יעילו ל] "Unsinn" (Du.): [but, if correct] cf. עור ל, Zec. 1¹⁵. Σ Grä. יגילו, *rejoice*; but Job's assailants here are not merely rejoicing at his troubles, they are represented as actively *adding* to them (^{12c}. ^{13d}. ¹⁴).

לא עזר למו] "a genuine Arabic description of these pariahs of Ḥauran. Schultens compares a place in the Ḥamāsa, 'We see you ignoble, poor, *laisa lakum min sāir-in-nāsi nāṣi-run*, you have *no helper* among other men'" (Del.). But the context seems to point to more serious assailants than the outcasts of vv.²⁻¹⁰; hence עזר (Di. Du. Be. Grä. Honth. St.),

“there is *none to restrain them*,” is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.² for ¹³ has נָתַם נִתְּבַת לְהוֹתִי יַעֲלוּ וְלֹא עֹזֵר לִי. Et for ^{13b. c. 14} has ἐξέδυσαν γάρ μου τὴν στολήν (“for יַעֲלוּ reading or conjecturing יַעֲלִי,” Du.). βέλεσιν αὐτοῦ κατηκόντισέν με (= ?; = ? ^{14a} בַּחֵץ רָבָה, Be.), κέχρηται μοι ὡς βούλεται (? = בַּחֵץ for בַּפֶּרֶץ, ^{14a}, Be.). ἐν ὁδύναις πέφυρμαι (seemingly = ^{14b}!). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from יַעֲלִי and βέλεσιν αὐτοῦ, makes, “with bold changes” (Bu.), out of vv. ^{13. 14a} the two distichs (in which, it is true, the two middle clauses preserve well the figures of ^{13a} and ^{14a}): נִתְּבוּ נִתְּבוּ יְהִרְסוּ מֵעַנְלִי אֲלֵי עֲטָרוֹ רִמְיוֹ בַּפֶּרֶץ : לֹא עֹזֵר לִמּוֹ רַחֵם יֵאָחִז (א' ע' ר', *His archers compass me about*, for לִמּוֹ : אֵל עֲטָר, as 1 S. 23²⁶; רִמְיוֹ, as Jer. 4²⁹). [Neither the rhythm of נִתְּבוּ in v. ¹³ (2 : 2 : 2) nor that of the first distich of Du.’s emendation (2 : 2) is the normal rhythm of Job, though for the one cp. 17¹ n., for the other, 19¹⁴ n. The parallelism of נִתְּבוּ is bad, of Bi.’s emendation poor, of Du.’s first distich, at least, good. נִתְּבוּ even with עֹזֵר is scarcely tolerable.]

14. [תַּחַת שֹׂאָה הַתְּגַלְגָּלוֹ] *under the crash* of the falling masonry of the breached (פֶּרֶץ ^a) walls, *they*, i.e. Job’s enemies, *have rolled on*: so substantially, e.g., EV. Di. Du. Bu. If the root meaning of שֹׂאָה be noisiness (cp. *Isaiah*, ICC, p. 193 (on 10³)), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the *crash* of a storm (cp. esp. Ezk. 38⁹ כַּעֲנַן כְּשֹׂאָה תִּבּוֹא כַּעֲנַן; and תִּשּׁוּהוּ below, v. ²² with n.). But whether, without the addition of יַעֲלִי, הַתְּגַלְגָּלוֹ can mean, like הַתְּגַלְגָּלוֹ in Gn. 43¹⁸ †, *to assail* with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. If 34²⁶ justified taking תַּחַת as a syn. of כ (Hitz., who also appealed for this meaning to Gn. 30², Hab. 3⁷, which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render *like a storm they have rolled on* (cp. Ezk. 38⁹), than, with Hitz., to render תַּחַת שֹׂאָה, “als ein Sturzbach” (cp. *Rabbinic Comm. on Job*, ed. Wright and Hirsch, which explains שֹׂאָה by מַטֵּר סוּחָף). For this, though it

would give a good parallel to פָּרַץ, taken in the sense of פָּרַץ מִים, 2 S. 5²⁰ (cp. RVm. here), places on שָׂאָה an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain ^{14b} as a parallel to ^{14a} is precarious: ^{15b} and ^{15c} are certainly parallels (note the parallel terms כָּרַח || כָּעַב || נִרְבַּחְתִּי || יִשְׁעוֹתִי); this leaves ^{15a} (the text and meaning of which are sufficiently clear) as the probable fellow to ^{14b}; this suggests that הִתְנַלְנְלוּ was originally 1st pers. sing. (|| to עָלִי in ^{15a}), and expressed the treatment (cf. Jer. 51²⁵) or condition (2 S. 20¹²) of the assailed, *i.e.* of Job, not of the assailants. As a matter of fact, עָלִי has the 1st pers. (πέφυγμαί), though in view of the free rendering of עָלִי in these verses (see above) too much weight must not be attached to this.]

15. הִתְנַלְנְלוּ] cf. 20²⁵ (as emended). The constr. is sufficiently explained by G-K. 121*b* (cf. 28¹⁸; and with a Hof., Ex. 10⁸ 27⁷). The Hof., however, is found only here: hence Du., with 1 MS, תִּתְנַלְנְלוּ (G-K. 145*k*); Be.^K תִּתְנַלְנְלוּ or תִּתְנַלְנְלוּ. But how can Be.^K say “l.c. עָלִי נִתְנַלְנְלוּ”? Supposing עָלִי read תִּתְנַלְנְלוּ, how could this be expressed in Greek or Syriac except by a plural verb? EVV. have “are turned”; and their translators beyond question read תִּתְנַלְנְלוּ.

[תִּתְנַלְנְלוּ] the 3 f. sg. referring to בָּלָהוּ, G-K. 145*k*, as 27²⁰, with the same subj. But “pursue” is a poor and unsuitable idea: rd. with Bu. Grä. Du. Be. (alt.) תִּתְנַלְנְלוּ, *is driven away* (Ps. 68³).

[נִרְבַּחְתִּי] Ε μου ἡ ἐλπὶς; Bu. מוֹבַחִי; Vo. תִּתְנַלְנְלוּ.

[יִשְׁעוֹתִי] י' here means material *welfare*, easy circumstances; cp. ישַׁע in 2 S. 23⁵, and in Arabic سَعَة, *abundance, amplitude*, of fortune: *e.g.* سَعَة مِنَ الْمَالِ, *abundance of money*, Qor. 24⁴⁸; لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ, let him that hath *abundance* give of his abundance, 65⁷: cp. 24²². Arabic also retains the original physical meaning of the root, *to be wide, broad*: *e.g.* إِنَّ أَرْضِي وَاسِعَةٌ, My earth is *broad*, Qor. 29⁵⁶; Ex. 34²⁴ (Saad) وَسِعَ = יִשְׁעוֹתִי. In Hebrew the more common meaning of ישַׁע is *deliverance, salvation*, though, as Dr. well points out (on 1 S.

14⁴⁵), the terms regularly retain in Hebrew, even with this nuance, the *material* sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a *spiritual* state exclusively.]

16. [עלי] For this very idiomatic עלי—not to be omitted (Bi.¹–Bi.² omits the whole v., Du.), even for the metre—cf. Ps. 42⁵; and see on 10¹. [If the 4 : 3 rhythm (17¹⁴ n.) of חל needs to be restored to 3 : 3, omit rather ועתה as a dittograph of עתה (י ש) in v.¹⁵: so Be.^K with a ?.]

[ימי] Du. אמי [if not חבלי, as 36⁸], *the terrors of* (on the ground that חל produces a disagreeable repetition in 27^b, and that ימי may have been suggested by לילה in v.¹⁷; but see next n.).

17. [The rhythm in חל is again 4 : 3 (17¹⁴ n.), if not 2 : 2 : 2 (17¹ n.); but possibly לילה (suggested by ימי in 16 (see n.)) or מעלי, which is not apparently suitable for reference to bones (Du.), is an addition.]

[לילה נקר] Either (Di. Del. Du. Be.) *the night* (personified, as 3³) *corrodes*, or *by night he* (God) *corrodes* . . . , or (Bu.) נקר may be read (constr. as v.^{15a}: G–K. 121b). נקר is to *bore*: in Pi. to *work at boring*, to *bore away piecemeal* (G–K. 52f) = to *corrode*.

לא בלחה [מעלי] *from upon me*, a frequent constr., like Dt. 8⁴ לא בלחה מעליך, did not wear away (and fall) *from upon* thee, 29⁴ (Lex. 758b). So v.³⁰.

[ערכי] *my gnawers* (v.³), *i.e.* my gnawing (pains). AV. RVm. *my sinews*, following Kimchi [and Ibn Ezra, who says that in Arabic the word means גידים]: so already ע (veûpa [elsewhere = גיד]); [cp. Aram. ערקא, ערקתא, the leather *thong* (of a shoe), or a leather *strap*, and similarly גחס, גחס: Arab. عرق, *nervus bovis quo percuti solet* (Freytag from *Qamûs*). Nachmanides, comparing ערקין דברול, Ezk. 27¹⁹ ע, explains the word here as *veins* (see Levy, *Chald. Wörterbuch*, 247b); this would give a good parallel to עצמי; but no better a parallel and not so good a subj. to ישכנח as ערכי, *my fleshless bones*; cp. عرق, a bone of which the flesh has been consumed (Ehrlich)].

18. [יתחפש] התחפש, lit. to let oneself be sought for and so

to *disguise* (1 S. 28⁸, 1 K. 20⁸⁸ 22³⁰), *disfigure oneself*. [⌘ Sgf. Be.^T (Be.^K with a?), Ehrlich יִתְפֹּשׁ; in this case it would be best, with Ehrlich, also to emend in ^b: כַּפִּי for כְּפִי and יֶאֱחֹזֵנִי for יֶאֱזֹרֵנִי.] Bu. בִּשְׂרִי for לְבוּשִׁי (through an intermediate error בְּשִׁי, corrected to לְבוּשִׁי on account of the || כְּחֻמִּי): this would be very suitable so far as ^a goes, but it agrees badly with ^b, “like my tunic, it (my flesh) girds me”; כַּפִּי, it is true, means *according to*, but as a mere particle of comparison כִּי is regularly employed, so that the ordinary rendering *like* (the collar, lit.) *the mouth of* has a strong presumption to be the correct one; יֶאֱזֹרֵנִי, also, is more than “umfängt mich.” Du. כָּרַב פָּחַשׁ לְבוּשִׁי יִתְחַבֵּא, through great leanness (16⁸) my garment contracts itself (zieht sich zusammen); but, though כָּחַשׁ (so Renan, Wr.) may very well be right, the sense given for יִתְחַבֵּא rests upon the very doubtful view that it is a by-form (or scribal error) for יִתְחַמֵּא (from חֻמָּא, *curdled milk*), *sich verdichten* (see Du. on 38³⁰). Peake, in calling it an “excellent” emendation, cannot have noticed the grounds upon which it rests.

19. הוֹרֵה] He (*i.e.* God; see on 3²⁰) hath cast me: הוֹרֵה, like הִירָה, Ex. 15⁴ al.: the Hif. [= *to cast*] elsewhere only of shooting *arrows*, as 1 S. 20³⁶ al. The clause is very short: Bu. Honth. rd. הִרְנִי אֵל; Vo. הוֹרִיתִנִי [which prepares the way for the 2nd pers. in v.²⁰]; Du. (on account of the Hif. in the otherwise unattested *general* sense of *cast*) הוֹרִדִנִי אֵל. הוֹרִדִנִי is probable: with its two beats, אֵל might be dispensed with [yet neither הוֹרִיתִנִי nor הִרְדִנִי is very likely to have received a double stress. Insert הֵנָּה before הִרְתִּנִי (cp. הֵנָּה before the 2nd pers. pf. in 4³ and before the 1st pers. pf. in 13¹⁸ 33², and הֵן before the 1st pers. pf. in 21²⁷ 32¹¹), or הִרְדִנִי before הֵרְדִנִי: cp. 8²⁰ 36²². The loss arose from the eye passing from the ה of הֵרְדִנִי or הֵנָּה to that of הִרְדִנִי].

20b. I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely (31¹ sq. עַל; 37¹⁴ sq. acc.; sq. אֵל, 1 K. 3²¹, Is. 14¹⁶; sq. ב, Jer. 30²⁴) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS § Me. Hi. Bu. Be. עֹמֶדָה, “*thou standest, and lookest (unmoved) at me,*” where, the subj. of both verbs being now the same, *thou standest* does

a little point the way to the meaning of וַחֲבוּנוֹן: the thought is also suitable, but some such expression as *and hidest thy face*, or *and lookest away* (cf. 7¹⁹ 10²⁰), is still what would be expected. MS⁵⁹³ ו (et non respicis me) בִּי וְלֹא חֲבוּנוֹן: so Bi.¹ (Bi.² with & omits the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon וַחֲבוּנוֹן, it seems best to adopt this reading (with *I stand*): the לֹא may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading עֲמַדְתָּ עִמָּדִית, thou *hast stopped* (Gn. 29³⁵ מָלַחְתָּ) *from* paying attention to me.

21. תִּשְׁמַטְמִי] & με ἐμαστύγῳσας = תִּשְׁמַטְמִי.

22. תִּשְׁוֶה, Kt.; תִּשְׁיָה, Qrē] תִּשְׁיָה stands for—or, better, is an error for—תִּשְׁוֶה or (36²⁹ 39⁷) תִּשְׁאָה, the *crash* of the storm (as 36²⁹),—an accus. either (Di.) of motion (cf. 23 מָוֶת) or, better, of the product (see G-K. 117ii), Job representing himself hyperbolically, not merely as vanishing *in*, but as dissipated *into*, the crash of the storm. The Qrē תִּשְׁיָה (see on 5¹²), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing מֵן, adopts it, reading מִתְּשִׁיָה, “dissolvest me *ohne Bestand, ohne Halt*” (cf. Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας—though this is slender evidence that ὦ was *read*); but this gives תִּשְׁיָה a highly questionable sense (see p. 31 f.). & ἔταξας δέ με ἐν ὁδύναϊς (now 22a; but, as Bi.² pointed out, in reality = 22b) & ; Origen, not perceiving this, supplied from Θ wrongly, as 22b καὶ ἀπέρριψάς με ἀπὸ σωτηρίας). & (סִכְלִיכִי לִי וְלִי לִי), & (וְחַמְסִי בַחֲשִׁיחַ), & (חֲשִׁשׁ, to be *weak*).

23. מָוֶת תִּשְׁיִבֵנִי] with omission of בִּי, as Ps. 9²¹, Am. 5¹² al. Du., arguing that to bring *back* to death (where Job has not been before) is an unsuitable idea, reads תִּשְׁיִבֵנִי, wilt make me *dwell with death* (i.e. in Sheol); but the accus. of place after הוֹשִׁיב is questionable, nor is the change itself necessary (see on 1²¹).

24. Obviously corrupt. **ff** has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though **בְּעִי** cannot mean lit. "in his fall"; **עִי** is a *ruined heap*, Jer. 26¹⁸, Ps. 79¹ al.; **לָהֶן**, lit. *for these things*, in a neuter sense, cf. on **בָּהֶם**, 22²¹, or **לָהֶן**, Di., as Ru. 1¹³ (*Lex.* 1099a), and (Aram.) Dn. 2⁶; but the constr. remains harsh: **שׁוֹעַ**, *cry for help*, cf. Is. 22⁵ [if the text be correct], **וְשׁוֹעַ אֶל־הַחֵר**, Ps. 5³ **לְקוֹל שְׁוֹעֵי**; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (*or he, i.e. God*) will not stretch out a (hostile) hand; Or do they (his hands) gain riches (**שְׂוֹעַ**, as 36¹⁹) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in ^a. **שָׁלַח יָד בִּי**, as 28⁹: but the rendering of ^b is extremely forced. **בְּעִי** for **בְּעִי**, and **לֹא שׁוֹעַ** for **לֹא שְׂוֹעַ**, suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (*e.g.* by Bi. Bu. Du.): "Howbeit, will not one *sinking* stretch out a hand? and in his calamity *will not one cry for help*?" Be. objects that **שָׁלַח יָד** does not, like **פָּרַשׁ יָד**, mean *stretch out a hand* (for help), but would rather mean *stretch forth a (helping) hand*, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.] **בְּעִי** for **בְּעִי**, rendering, Have I (reading **אֶשְׁלַח**, but **שָׁלַחְתִּי** would be better: cp. the pfs. in ²⁵) not given a (helping) hand to the poor, And (Be., not Wr., reading **לֹא נִשְׁעַר** for **לֹא שׁוֹעַ**) was he not saved (by me) in his calamity?]. Be.'s objection to the use of **שָׁלַח יָד** in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the poor in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

25. **[אִם לֹא וָגֵר]** *Is it that I wept not . . . that my soul grieved not?* (No; I did weep). The interrog. **אִם** expecting the answer *No*, as 6¹² (*Lex.* 50b). The force of **לֹא** in ^a extends to ^b as in 28¹⁷; G-K. 1522. If v. ²⁵ is a misplaced fragment of c. 31, then **אִם לֹא** means as usual *if not*, and its force extends to ^b.]

[קָשָׁה יוֹם] “*unfortunate*, lit. *hard of day*, *i.e.* one upon whom times are hard (cp. δυσσημερία)” —Dr. on 1 S. 1¹⁵, where ~~א~~ reads יוֹם קָשָׁה יוֹם (רוח ה').]

[אֶעֱנֶמָּה נַפְשִׁי] cf. Is. 19¹⁰ אֶנְמִי נַפְשִׁי. א here and Ru. 1¹³ (אֶעֱנֶמָּה for אֶנְמִי); נַפְשִׁי אֶעֱנֶמָּה, Ber. 55b, al.

[לֹאבִיּוֹן] Du. אביוֹן for אביוֹן, נַפְשִׁי for נַפְשִׁי, or בְּבִיחַ, *weeping*, for בְּבִיחַי.]

26. [וַאֲיַחֲלָה] וַ is anomalous for וְ (so, *e.g.*, Jg. 6⁹, 2 S. 1¹⁰; Dr. § 66 n.; G-K. 49c), which, however, should no doubt be read.

28. הַלֵּכְתִּי the intensive Pi. (G-K. 52f), as Ps. 38⁷ הַלֵּכְתִּי קִרְרַת הַיּוֹם (and often in other connections, as 24¹⁰).

הַלֵּכְתִּי [בְּלֹא חֶמֶה] קִרְרַת הַיּוֹם means (go about)—not mourning *mentally*, but *squalid* and *dark* in attire and appearance (cf. on 5¹¹): Ew. now refers קִרְרַת to the dark, unkempt skin of a mourner (*quasi sordida vestis*), Del. to the dark colour of the sackcloth worn in mourning, Di. to his “schmutzig trübe Aussehen.” Del. then understands חֶמֶה, בְּלֹא, *without the sun*, as = בְּלֹא אֹר חֶמֶה, of Job’s *sunless* (*i.e.* miserable) condition; Di. renders to go darkened (in appearance, *i.e.* in skin), *without* (8¹¹ = *but not by*) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v.³⁰, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, שָׁחַר). Bu. argues that with הַלֵּכְתִּי, קִרְרַת can refer only to the attire, not to the skin; and hence rejects Di.’s explanation, because (as Di. himself had said) if קִרְרַת refers to the dark *attire*, חֶמֶה בְּלֹא would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. חֶמֶה [etymologically] denotes the sun (Is. 24²³ 30²⁶, Ca. 6¹⁰†), not on the side of its *light*, but on that of its *warmth* (Ps. 19⁷), and this might be thought to favour Di.’s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that חֶמֶה בְּלֹא yields an ambiguous and unsatisfactory sense. Of the emendations

proposed, the neatest is Du.'s בלא נַחֲמָה, *without comfort* (6¹⁰), which is very attractive (so Bu.): others are (Voigt) בלא חֲרוֹה, *without joy* (Aram.: also 1 Ch. 16²⁷, Neh. 8^{10†}), (Be.^K) בלא חֲמָדָה = *undesired* (cp. 2 Ch. 21²⁰). Ξ ($\alpha\upsilon\epsilon\nu$ $\phi\iota\mu\omicron\upsilon$, corrupt for $\theta\upsilon\mu\omicron\upsilon$) expresses בלא חֲמָה (so Σ $\alpha\theta\upsilon\mu\omega\nu$, SY; 1 MS חֲמָה, and 2 MSS חֲמָה); but this is evidently unsuited to the context. Still the rendering shows that Ξ had the same consonants as $\mathfrak{f}\mathfrak{f}$.

[בקהל אשוע] Du. בְּקָהֶל שְׁעָלִים; but this anticipates v.²⁹ and gives a bad parallel whether to בלא חמה ($\mathfrak{H}$), or to Du.'s emendation בלא נחמה in ^a. Moreover] Du. does not make Job a jackal, or even (as v.²⁹) *like* jackals: and if the "assembly of jackals" is (as it must be) to be understood figuratively, why may not $\mathfrak{f}\mathfrak{f}$ קהל (of men) be so understood? [Be.^K rather feebly בקול or בקולי for בקהל.]

28. [אשוע] the impf. has almost the force of a final clause [—*crying* or *to cry*]; cf. 16⁸ 24¹⁴ (Dr. 163; G-K. 120c, 156e) [with the notes there: cp., further, Ps. 88¹¹ 102¹⁴ both, as here, after קום].

[קמתי] not ק' [and consequently not בקהל, but בק']: see Del.

30. [מעלי] מעל frequent, as v.¹⁷.— Ξ $\mu\epsilon\gamma\acute{\alpha}\lambda\omega\varsigma$.

[הרה] from חרר (cf. Ps. 102⁴ נִהְרָו כְּמוֹדֵי נִהְרָו): עֲצָם, fem., as 19²⁰, Ps. 102⁶ (רַבָּקָה עֲצָמִי לְבָשָׁרִי).

CHAPTER XXXI.

1. [וְכֵן] *how, then, . . . ?* Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as *Who . . . ? = no one*, or *Where . . . ? = nowhere*); and in Arab. لَا (= مَا) has become an ordinary negative. Cf. Ca. 8⁴ (after הַשְׁבַּעְתִּי אֹתְכֶם מִהֶחָדָר (for which the || 2⁷ has אֶחָדָר); and see *Lex.* p. 553^b. Du. מִהֶחָדָר: correct Hebrew, but prosaic.

2. [חֶלֶק אֱלֹהִים] the gen. is subjective: the lot which God allots; elsewhere after חֶלֶק it is objective (Ehrlich): the lot which is allotted to some one; so, *e.g.*, 20²⁹, Dt. 32⁹, and especially c. 27¹³. So with נַחֲלָה, subjective gen., ct. 27¹³ (objective), but cp. Ps. 127³ נַחֲלָה יְהוָה בָּנִים [נַחֲלָה יְהוָה בָּנִים].

[3⁴ n.] מִמְרוֹמִים . . . מִמְעַל

3. [לְעֹלָם] Grimme, *m. c.* לְעֹלָם.—Ley, Du. נֶכֶד, *m. c.* after לְעֹלָם.

[Ob. 12] נֶכֶד †.

5. [שׁוּא] Bi.¹ Ley, *m. c.* שׁוּא (cp. עַם א' רָשָׁע, 34⁸); 2 MSS Bi.² Grimme נֹחֵי שׁוּא (11¹¹): but the || has the abstract מִרְמָה.

[וְתַחֲשֵׁ] an anomalous punctuation for וְתַחֲשֵׁ (from חָשָׂה), which no doubt should be read (G-K. 72 ff.). וְתַחֲשֵׁ could only come normally from חָשָׂה, to *be silent*. Cf. וְתַעֲט, 1 S. 15¹⁹, which should be וְתַעֲט (from עָט).

[עַל] for אֵל: *Lex.* 41a.]

6. [יִשְׁקֻלְנִי] indef. subj.: G-K. 144^d; but Di. treats אֱלֹהִים in ^b as the subj. of ^a also, it being first mentioned in ^b for rhythmical reasons.]

7. [מִבְּיַדְהָרָךְ] Rd. מִבְּיַדְהָרָךְ or מִבְּיַדְהָרָךְ, as “ [6¹⁸ n.] in Job occurs only here before the art. or a toneless syll.” (Bu.).

[מֵאוֹם] with quiescent א (G-K. 23c), for the normal מֵאוֹם

(11¹⁵), as Dn 1⁴†. 1 MS and the Orient. Kt., מְאִימָה, *anything*. שׁ (סֶלֶס), ט (מִדְעָם חבולא), need not have read מאומה, but may have only taken מאום as = מאומה. If the reading is correct, מאום would seem to be the original form (Kö. ii. 146); but no √ מאם is known.

8. [יִשְׁרֵשׁוּ Be.^K יִרְשְׁשׁוּ (from רש), *are impoverished*,—taking צאצאים in its usual sense of *offspring* [5²⁵ 21⁸ 27¹⁴]. Needless: see Is. 42⁵ (הָאָרֶץ וְצִאצָּאֶיהָ); [and note the parallelism here, *let me sow*. Though, perhaps, if the *produce of Job's fields* was intended, we should read צִאצָּאִי שְׂדֵי; this yields a better rhythm, and שְׂדֵי may easily have been lost through haplography. This is preferable to inserting כל before צִאצָּאִי, or, on the ground of ἐπὶ γῆς in G's paraphrase, adding בְּאֶרֶץ—Be.^T (only tentatively)].

9. [עַל אִשָּׁה] [עַל on account of (as, e.g., Gn. 21¹², Dt. 24¹⁶, Ps. 44²³; *Lex.* 754a), unless עַל is here used for אֵל (v.⁵ n.), in which case unto (RV.); cp. the probably dependent passage Ecclus. 9⁹ אֵלֶיהָ לִבִּי (? 1. תִּפְתָּחָה אִשָּׁה (*married woman, wife*, (as, e.g., Pr. 6²⁹, Lev. 18⁸ (*Lex.* 61a)) as the parallel here indicates].

[עַל-פֶּתַח] [by, or about, the door of; not at the door of, i.e. immediately in front of, or in the doorway, which is regularly expressed by the acc. פֶּתַח with following gen. (so, e.g., Gn. 19¹¹ 43¹⁹, Ex. 29⁴² 33⁸ 38⁸, Lv. 1⁵ 8³⁵, Nu. 6¹⁸, Jg. 4²⁰ 19²⁷), or more rarely by לִפְתָּח (Gn. 4⁷, Nu. 11¹⁰, Pr. 9¹⁴), or בִּפְתָּח (1 K. 4¹⁵, Ezk. 11¹); cp. עַל-שַׁעְרֵי צָדִיק (Pr. 14¹⁹), the wicked (hang) about the gates of the righteous (as suppliants). Ehrlich has no ground, therefore, for his improbable suggestion that the line means lay in wait for the door (i.e. the wife) of my neighbour].

10. [תִּמְחֶן] Hfm. (with a ?) תִּמְחֶן (*sensu obscæno*): “perhaps better,” Bu. Be. But the thought is sufficiently expressed in ^b. [On the other hand, if ^b expresses this sense—and the principle that punishment should be of like kind with the sin is in favour of this—parallelism favours giving to ^a the same sense. Ehrlich, thinking even ^b too coarse, assimilates ^b to ^a by reading יִכְרֹן (cp. 40³⁰) for יִכְרַעַן אַחֲרָן, thereby getting rid of אַחֲרָן in ^b after אַחֲרָן in ^a.]

[אַחֲרָן] see on 24²² (חֵיין).

II. **הוא . . . הוא** *הוא*, *that* (in a neuter sense), referring to the crime of ⁹, **היא** referring to *זמה* in ⁸. “The Qrê each time needlessly assimilates the pron. to the pred.” (Di.): cf. G-K. 145^u, n. 3. ^{11a} is short: so Ley would prefix **הָמָא** or **דָּבַר** to *זמה*, Du. would read **וְסָרָה** after *זמה*; but (Bu.) the short emphatic line may be intentional.

עָוֹן פְּלִילִים grammatically impossible. A “Mass. compromise” (Di.) between **עָוֹן פְּלִילִים** and (v.²⁸) **עָוֹן פְּלִילִי**, one or other of which must, of course, be read here. Me. Hi. Sgf. Bi. Di. read **עָוֹן פְּלִילִים** (Del. defends **עָוֹן**, as intended to guard against the immediate reference of **עָוֹן** to **פְּלִילִים**, as though these were the doers of the deed): Bu. Be. Du. read **עָוֹן פְּלִילִי** (so c. 20 MSS), as supported by ²⁸.

12. **כִּי אֵשׁ הִיא וְגו'** [G-K. 155^f].

וּבְכָל תְּבִאָתִי תִשְׂרַשׁ [if the text be right the **וְ** is best explained not partitively as in 21²⁵, but as introducing the obj. regarded as the means or instrument of the action: cp. 16⁴ n.; Del. compares **ב** in *ḵara'a bi-suwari*, he has read the suras (of the Koran). But the vb. **תִּשְׂרַשׁ** is suspect here, partly because it does not naturally go with the subj. **אֵשׁ**, partly because it occurs so soon again after v.⁸: hence Du. **תִּשְׂרַף**].

13. No doubt the athnaḥ should stand at **עֲבָרִי**, the second gen. (cf. G-K. 128^a) to **מִשְׁפָּט** being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read **רִיבָה** for **רִיבָה**].

14. **וְזִמָּה** Dr. § 124.

יָקוּם **ἐγὼ ἔτασεν μου ποιῆται** (Be. But this (Bu.) “is too strong: God’s rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 3⁸ al.).”

15. **וְיִכְנְנוּ** the sense requires the sf. of 1st pl. (**יָנִינוּ**), which must accordingly be read (G-K. 58^k): [Ehrlich **ה**—in reference to **אִמְתִּי** in ¹³]; **וּיְכַנְנוּ** as it stands must be Qal; but **כָּן** (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to *be*, weakened from to *be established* or to

subsist, show, would, if it were in use, be intrans. : a contraction from וִיכֻנְנִי is contrary to Heb. analogy; cp. 41², Is. 64⁶, Jb. 17⁴ [where similar errors seem to occur]: see G-K. 72cc; וִיכֻנְנִי must therefore be read וִיכִינִי is less suitable: see, for the Pol., in a similar connection, Dt. 32⁶, Ps. 119⁷³).

[בְּרַחֲם אֶחָד] מֵאֵל rightly allows אֶחָד, One (and the same God), to be the subj. (so 𐤁 Jer. al.); 𐤂 ἐν τῇ αὐτῇ κοιλίᾳ, 𐤂 (Symm. ἐν ὁμοίῳ τρόπῳ) = בְּרַחֲם אֶחָד; so Geiger (Del.), Ehrlich, Del. appealing to Gn. 41²⁶, for אֶחָד used of similarity not identity.]

16. מִנְעָה י' מִכְבוֹד דָּלִים [מִחֲפֵץ דָּלִים] constr. as Nu. 24¹¹ מִנְעָה י' מִכְבוֹד דָּלִים, Qo. 2¹⁰; or מִן partitive (as Nu. 11¹⁷, Ps. 137³; *Lex.* 580b) is also possible, idiomatic, and perhaps right.

18. גְּדַלְנִי מֵאֵל . . . אֲנַחְנָה is to be explained by G-K. 117x (the suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. 7⁵ צִמְחָנִי): [so Ibn Ezra = עִמִּי]. But the constr. is harsh: and perhaps [if the meaning of מֵאֵל is to be retained] אֲנַחְלָנוּ (Grä. Grimme, Bu.) should be read; and, further, since the reference to the widow is not very natural, אֲנַחְנָה may be an error for אֲנַחְנֵי (the suffix referring to the orphan); and the hyperbolic אִמִּי could be removed by reading אִמִּי. [But it is easier and yields a more satisfactory sense than מֵאֵל (see exegetical n.) to point גְּדַלְנִי (𐤁 אֲסַנְיָאני: cp. Rabbinic *Comm.* (ed. Wright and Hirsch) (מְנַעֲוִי גְדַלְנִי הָק' כִּאִלּוּ הוּא אָבִי וְלִכְךָ הֵייתִי נִם אֲנִי מְטִיב לְאַחֵרִים כְּמוֹנִי), and to read יִנְחֵנִי (or נַחֲנִי—Me. Bi.¹ Du. Oo. Be.^K Vo.). 𐤂 (and so Bi.²) omits the entire v.; 𐤂 ὅτι ἐκ νεότητός μου ἐξέτρεφον (גְּדַלְנִי) ὡς πατήρ, καὶ ἐκ γαστρὸς μητρός μου ὠδήγησα: 𐤂 Quia ab infantia mea crevit mecum miseratio (= בְּאֵב), et de utero matris meæ egressa est mecum.]

20. אִם לֹא Du. וְלֹא.

יִתְחַמֵּם the pausal form (G-K. 54k).

21. עַל יָתוֹם [so 𐤂 𐤁, but] the יָתוֹם has been mentioned in 17: so Du.'s עֲלֵי-יָתוֹם [resolution of 𐤁¹] (so Be.^K: cf. 6²⁷) may be right (Grä., before Du., had already proposed יָתוֹם for יָתוֹם).

22. מִשְׁקָמָהּ the sf. of the 3d fem. sg. pronounced lightly,

and the peculiarity protected by *Raphè* (G-K. 91e, where other examples are cited. So ^b קָנָה, for קָנָה from קָנָה).

אֲזָרְעִי] the form אֲזָרְעִי, as Jer. 32²¹ †.

קָנָה [commonly meaning *the* (hollow tube of the) *reed* (so also Assy. *kanû*) occurs here only in the transferred sense of the hollow of the *socket* or *joint* into which the arm fits].

23. כִּי פַחַד אֱלֹהֵי אִיד אֵל (1) Di. and most, For a terror coming (אֵל, not ל) unto me was the calamity (*i.e.* retribution; cf. v.³) of God; (2) Hi. Del. (guided by Jer. 2¹⁹ וְלֹא פָחַדְתִּי אֵלַי, “and (the fact that) my terror (reached) not unto thee”), For terror (would come) unto me, (even) the calamity of God (אִיד אֵל, a “permutative” of פַּחַד אֵל and (Del.) “אֵלִי = אֵלִי (יְהִי)”). Of these (1) is best: in (2) the ellipse of “would come” is awkward, nor does Jer. 2¹⁹ fix the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be.^k Bu.) כִּי פַחַד אֵל יֵאָחֶז לִי, For the terror of God would come unto me; a transcriber of יֵאָחֶז wrote the Aram. form יֵאָחֶז (cf. Dt. 33²¹, Is. 21¹²), and the change of לִי to אֵל would be easy; cf. 3²⁵ כִּי פָחַד פָּחַדְתִּי וַיֵּאָחֶז לִי, 13¹¹ וּפָחַדוּ יַפְל עֲלֵיכֶם (with || שִׁאֲחוּ). But פַּחַד, as rendered by Di., is not necessarily incorrect. [But neither פַּחַד nor the emendation gives a very good parallel to ^b, and אִיד אֵל look like corrupt variants of פַּחַד אֵל: possibly the original third word of the line (עֲצָרְנִי ?) has fallen out.]

24. מִבְטָחַי] with *d. f. implic.*; G-K. 95pp.

25. כְּבִיר] cf. 8² n.

26. יִקָּר הַלֵּךְ lit. moving along, as a glorious one; Bu. as a *jewel* (accus. of state, as 19^{25b}, עָרוֹם 24^{7.10} 27¹⁹, Ru. 1²¹ al.; G-K. 118n). יִקָּר, in its Aram. sense of *glorious*: cf. יִקָּר = נִכְבָּד, Dt. 28⁵⁸, Is. 23⁸; יִקָּר, יִכְבֹּד, Ps. 8⁶ 24⁸ al. (cf. יִקָּר in Heb. = *glory, beauty*).

27. וַיִּפֹּת] [so pointed in פַּחַד], Qal, as Dt. 11¹⁶ [פַּחַד]: above, v.⁹ (נִפְתָּה), and Jer. 20⁷ (וַיִּפֹּת), the Nif.

28. עֵן פְּלִילִי] cf. on v.¹¹.

כַּחֲשָׁתִּי] for then *I should have* lied to: G-K. 106p.

29. וְהִתְעַרְרְתִּי] The pf. with *waw* consec. (carrying on, in

a frequentative sense, אַם אִשְׁמָה) with the tone held back on account of the disj. acc. (Dr. 104, 113 β). Similarly Ps. 19¹⁴ 28¹ וְהִרְעֵתִי . . . פֶּן תַּחֲשִׁיהַּ, Pr. 23⁸ 30^{9b}. ט (ויבבית) suggests והִרְעֵתִי, —or, better, וְהִתְרַעַעְתִּי (Ps. 60¹⁰ 65¹⁴), which might be right.

30. [נָתַתִּי לַהֲטֹא חָכִי] = *permitted it to sin*: cf. Gn. 20⁶, Ex. 3¹⁹ al. (G-K. 157 δ , n.).

31. [לֹא נִשְׂבַּע] is the Nif. ptc. : the ptc. negated by לֹא, as Jer. 2² 18¹⁵ (*not* Is. 62¹², cited by Del. by an oversight): Dr. 162 n., *Lex.* s.v. לֹא 2b (p. 519 δ). Du., thinking the thought of the text expressed too hyperbolically, omits יֵהוּ: Who is there unsatisfied with his flesh? נִשְׂבַּע is then, of course, the Nif. *perf.* in pause. [If the text be retained, cp. the use of יֵהוּ in 14⁴. The Nif. of שָׁבַע occurs only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feebler, even if it were not ruled out by the fact that the men of Job's household enjoyed, and did not need to long for, this festal food. Ehrlich also takes נִשְׂבַּע as 1st impf. *Qal* pausal form; but his view of the text rests on a peculiar and in some respects a very improbable treatment of other details: מְתֵי אֱהִלִּי are the *unworthy* members of Job's household; the suffix in בָּשָׂר refers to the מְשָׁנָי of v.²⁹ (cp. the fig. use of שָׁבַע מְבָשָׂר in 19²²); not to be satisfied with any one's flesh means not to be able to take vengeance enough on him. Bi. taking נִשְׂבַּע in the same sense, omitting לֹא in both lines (cp. ט) and reading בָּשָׂר for 'מב, obtains easy Hebrew, but in view of ³² a less probable meaning: Job's *servants* (ט his *maid-servants*, as though reading אֲמָהָתוֹ for אֱהִלֹּו) never complained of not having enough to eat.]

32. [לְאֶרֶץ] Rd. with ט (παντὶ ἐλθόντι), 'A (ὁδοιπόρῳ), S (לְנֶסֶךְ), Y (viatori), ט (לאכסניא, ξένος), Ol. Bi. Di. Bu. etc. לְאֶרֶץ [|| נָר, as Jer. 14⁸].

33. [כְּאָדָם] (1) as *Adam* (ט EVV. Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) as (ordinary) *men* (Ew. Di. Dav. RVm.: cf. Ps. 82⁷ אֲכַן כְּאָדָם חַמּוּתָן; also Hos. 6⁷ בְּרִית עֲבָרוּ כְּאָדָם, where, however, the constr. may be, as men who have transgressed a

covenant); (3) Du. Be.^K (with ?) בָּאָרֶם, *among men*; (4) Grä. Bu. מֵאָרֶם [Ehrlich מֵאָרֶם], a parenthesis, but Is. 26¹¹ is very precarious support for such a parenthesis].

לְשִׁמּוֹן] *in hiding* (G-K. 1140).

בְּחִבִּי] as in the *Palest. Targum*, as Pr. 5²⁰, Ex. 4⁶, Ps.-J.

34. כִּי] gives the reason for the hypothetical action בְּסִיחִי, which, as a fact, did not take place: "If I have covered . . . ; Because I dreaded the great multitude, and (because) the contempt of families terrified me, So that (*lit.* and so) I kept silence, not going out of the door"; וְ in וְאֵלֶם continuing the description of the hypothetical series of events, which did not take place (cf. Gn. 31²⁷, Jer. 20¹⁷; Dr. 74).

אֶעֱרֹץ] *to dread*, as Dt. 1²⁹ 7²¹ al.; in this sense, only here with an accus. (in another sense, it occurs so c. 13²⁵).

רְבֵה] rd. רָב (Albrecht, *ZAW*, 1895, p. 318; Bu.): הֵמָּן is elsewhere always masc.

לֹא אֵצֵא פֶתַח] the synchronistic (frequent.) impf.; see on 16⁸. In English one may render in such cases by a ptc., "not going out," etc.

35-37. [In addition to various proposed translations of the existing text or emendations noticed in the exegetical notes or in the notes that follow, a brief reference may be made to some others, not that they should be accepted, but as evidence of the ambiguities of the passage, and perhaps as containing now and again fruitful suggestions in further study of what must be regarded as the unsolved problems of text and exegesis. Ehrlich reads in ³⁵ יַעֲנִי יַעֲנִי, referring the suffix to תּוֹי and treating סֵפֶר as a second obj. of the vb. in יַעֲנִי; in ³⁶ אֶעֱדֶנּוּ for אֶעֱנֶנּוּ; in ³⁷ he treats אֲנִידֶנּוּ as a denom. of נָגִיד, and then strikes out ^{37b} as a gloss on אֲנִידֶנּוּ: מִסְפָּר צַעֲרִי is treated as adverbial acc. = wherever I go. Richter inserts before ^{35c} מִי יִתֵּן בְּחֵן אֵתִי = Oh that I had one to test me, and the book that my accuser has written; and in ^{36b} reads עֲטַר לִי for עֲטַר לִי = I would put on him a wreath as crown.]

35a. The double לִי does not read well: 6 MSS, and perhaps Θ (τίς δώη ἀκούσεντά μου;) Σ omit (1) לִי; but (2) לִי would

also bear omission (see שמע in 2 S. 15³); and this would be better; [or, perhaps we should retain the second לי and for שמע לי read אל ישמע (|| שרי יענני to אל) would take a full stress better than לי].

הן תוי [הן תוי] (הן תוי) ; הא רנוי ד ; ut desiderium meam (audiat Omnipotens). renders the whole line ^{35b} χείρα δὲ κυρίου εἰ μὴ ἐδεδόκειεν (cp. Che. in *EBi.* 2479, וישת ירו על שנינו). None of these, it will be observed, recognizes the meaning *Taw* or *mark*. What reads is not clear; S may have already had the reading of H, and T (whence EV.) hardly justifies us in assuming a reading תאיתי (Be.^T); תו may have been treated as = תאו (cp. Ibn Ezra, חסר א"לף, יש אמרים כי חסר א"לף), and this taken as a masc. form equivalent in meaning to תאוה. The question remains whether תאוה may be conjecturally restored; תו תאיתי would give a parallel term to מי יתן in ^a, and so ^a and ^b would become complete parallels; but תו תאיתי is perhaps a rather heavy parallel to מי יתן. Ibn Ezra already connected תו here with the word as used in Ezk. 9⁴].

כתב [the book which, etc. (G-K. 155^h). For כתב S has נכתב, scribat, as if H were יכתב; E even more freely renders the whole text, συγγραφήν δὲ ἔχειν κατά τινος].

אישי ריבי] the sf. referring not to ריב, but to the compound idea, אישיריב; cf. Is. 41^{11b}, אנשי ריבך, ¹² אנשי מצותך; also 50⁸ בעל משפטי (G-K. 135ⁿ). [The phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in ריב, e.g. Ex. 23⁶, Dt. 21⁵), Jg. 12². The meaning, the man who strives on my behalf, my advocate (שיריב בשבילי, Ibn Ezra), is indefensible: this would require רב ריבי (cp. e.g. Mic. 7⁹, Pr. 23¹¹). ipse qui iudicat; S (transposing) יבסס יריב.]

36. [אענדנה ענר, as Pr. 6²¹ †.

[עטרות] the pl. may be right, as referring to the several tiers of the crown; but perhaps עטרת (Be.^K) or עטרה (Du.) should be read.

37. [אגידנו] for אנד לו (G-K. 117^x): the double accus. after הגיד is dubious (see on 26⁴). Du. אגיד (without sf.).

[אקרבנו] I would bring it near (Is. 41²¹ קרבו ריבכם), present

it, sc. unto him (Ges. Me. Bu. RVm.), or (Du.) *I would let him* (my adversary) *draw near* (Ps. 65⁵, Jer. 30²¹), *receive him*, proudly confident that he could not convict me. EVV. Di. Del. al. as intensive of Qal, expressing (Di.) a firm and dignified movement, I would *draw near* unto him; but Ezk. 36⁸ קָרַבְנוּ לָבוֹא is not proof of the intrans. sense of קָרַב (cf. the trans. Pi. in such cases, בָּלָה לְמַעַן, מָהָר לְמַעַן); and אֶקְרַבְנִי cannot naturally mean anything but *bring it* (or *him*) *near*.

39. נִפְשׁ בַּעֲלִיָּה הִפַּחְתִּי] [there is a curious difference between ancient and almost all modern interpretations of the verbal phrase; the ancient interpretation is: *I have grieved*; the modern, *I have caused to expire*. Ξ εἰ δὲ καὶ ψυχὴν κυρίου τῆς γῆς ἐκλάβων ἐλύπησα; Σ אֶל (? read יִסְכַּחְנִי) יִסְכַּחְנִי יִסְכַּחְנִי; Ψ et animam agricolarum eius affixi; so Wycliffe, Seb. Münster. The modern interpretation is already established in AV., and appears in most modern comm. and translations; exceptions are Me. Wr. ("have disregarded the life of its occupier"), Honth. ("dem Bauer drauf die Seele ausgepresst"), Ehrlich. The Hif. הִפַּח occurs in Mal. 1¹³† with a different sense: here it obviously expresses the causative of the idea in מִפַּח נֶפֶשׁ, 11²⁰, and נִפְחָה נֶפֶשׁ, Jer. 15⁹. In 11²⁰ death might be, and is commonly taken to be, intended; but in Jer. 15⁹ it is used in reference to sensations, "figuratively of mental collapse at the death of her sons in battle" (Dr.); so in late Hebr. and Aramaic the vb. or noun is sometimes clearly used of something short of death—despondency, vexation, despair, or the like; cp. especially הָלַךְ לוֹ בַּמִּפַּח נֶפֶשׁ, he went away vexed (Tanchuma cited by Levy, *ChWB* ii. 59b), and similarly בִּפְחֵי נֶפֶשׁ, *Rosh hashshana*, 2⁸; note also יָת נִפְשָׁךְ, 1 S. 2³³. Ψ (= 'את) נִפְשָׁךְ = מִפַּחַת נֶפֶשׁ, דָּאֲבָק נֶפֶשׁ, Dt. 28⁶⁵. The idioms refer to the *breathing* (out), or *blowing* (away) of the soul; but this need not necessarily imply death, since Hebrew thought contemplated the departure of the soul from the body, not only at death, but also, e.g., when a man is faint for lack of food (La. 1¹¹). The phrase הִפַּח נֶפֶשׁ might, therefore, denote the opposite treatment to that which brings back the soul; i.e. to sadden or grieve as contrasted with to comfort or alleviate

(Ru. 4¹⁵); and this would give an excellent parallel, *if* בעליה could mean the labourers on Job's farms (Y, Honth.); but this is improbable. Unless בעליה be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

באשה †] [seems to be more general than באשים, Is. 5^{3.4} †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. באש, הבאיש weeds)].

CHAPTER XXXII.

1. **האלה**] MS^{Ken. 76} om.; cp. v.⁵. On **ע** see exegetical n. **בעיניו**] MS^{Ken. 248} **בעיניהם**; so **Σ****Ε**: cp. **Σ** *ἐπ' αὐτῶν*, Geiger, *Urschrift*, 332 f. But "he *had become* (during the course of the debate) righteous in *their* eyes," would have required **היה** rather than **הוא**; cp. *e.g.* Gn. 27²³.

2. **בְּרַכָּאֵל**] **Ε** *Βαραχιηλ*. Olsh. (277^ε) treats the verbal element as imp^v. (but see *HPN* 221): Bless, O God. Yet, as probably in Phœn. **ברכנעל**, Palm. **בול ברכ**, the verbal element may be pf.: if **ברכיה** = **יברכיה** (*HPN* 216 n.), it might even be impf. (Du.).

רם] cp. **וְבַח מְשַׁפְּחוֹת יַחֲתִי וְאֲדָם** (Hoffm.). For **רם** **Ε** has *Ῥαμ* (*Ῥαμα*, *Ῥαμ*), *τῆς Αὐσεΐτιδος χάρας*, **Σ** *Συπλάς*, **ע** *אברהם*, **Σ** *זמל*.

צִדְקוֹן] to *prove*, or *consider* (some one) *to be in the right* is expressed here, as in 33³² (**מ**), Jer. 3¹¹ (**מ**), Ezk. 16^{51f.} (**מ**), by the Piel, but in 27⁵ by the Hif.

מאלהים] **מן** rather than as Jer. 3¹¹ (cp. c. 40⁸); **ע** before as 4¹⁷, but less suitably to the present context.

3. **מענה**] v.⁵: *answer* is expressed by **חשובה** in 21⁸⁴, and also 34³⁶ (Elihu), or, substantially, by **מלן** in 8¹⁰, and also 33³² 36², **מלתי** in 13¹⁷, **ענני**, **מלן** in 23⁵.

וירשיעו את איוב] either (1) *and* (yet) *condemned Job*, waw conv. as, *e.g.*, 2 S. 19²⁹ (Dr. §§ 74, 79); or (2) *and* (therefore) *condemned not Job*, the force of the **לֹא** extending from **לֹא מִצָּאוּ** to the following vb. with waw conv. as in 3¹⁰ (n.). If **לֹא מִצָּאוּ** means *they* (now) *found no* (further) *answer* (cp. v.⁵), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if *εὐσεβῆ(ν)* in ^A ^α ^{HP28}, **Σ** ^H (**εὐσεβῆ(ν)**)

were the true reading of אַ (not ἀσεβῆ of most MSS), and this pointed to ויצדיקו instead of וירשעו. According to a Jewish tradition (חקן סופרים) איוב is a correction for אלהים, and the original text ran: *because they found no answer (to Job), and so condemned God.*

4. [ואליהוא חכה את איוב בזברים] awkward even for the poor style of these vv. Hos. 6⁹ is a precarious parallel for חכה (usually construed with ל) with the acc. It is questionable whether אַ's *ἡπέμεινε δοῦναι ἀπόκρισιν* 'Iωβ is more than a paraphrase of אַ; the similar rendering of RV., "Waited to speak unto Job," is certainly a paraphrase; Du., however, at the suggestion of אַ, inclines to insert להשיב before אחראיוב: most, following Wr., read אַחראיוב: (waited) *while, or so long as, they spoke with Job.* Ehrlich, also reading and pointing אַחראיוב, but not transposing: (waited) *with, or beside, Job while they spoke.* Hi. inserts רעי between אח and איוב. For חכה א has ἐπληξε (= הכה), and אַ סכס (= הכה): both unsuitable in the context.

6. [ויראמר] see 3² n.

לוימים] cf. on 30¹. The addition is not otiose, and, here, needed for the rhythm (cf. 15¹⁰ כביר מאביך ימים).

בְּלִבָּם, ישישים] see 12¹² n. Du. *m. c.* inserts, after ישישים (which might rather easily have dropped out before על בן).

[וזחלתי] either [(1) *I held back* (RV. Bu.), the root being זחל = זחל = זחל, *to withdraw*, which occurs in Heb. only in the phrases זחל עפר, Dt. 32²⁴, ז' ארץ, Mic. 7¹⁷, used of reptiles that "crawl away to hide themselves under stones, plants," etc. (Dr. *Deut.*, *ad loc.*); or, more probably, (2) *I was in dread* (Hi. Du.) from זחל = זחל = זחל; this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him אל חזחל כי אנח . . . עמך ואנח אחצלך מן כל מלכיא (A 13), *be not afraid, for I . . . am with thee*, etc., and is common in later Aramaic with the regular substitution of *d* for the *z* of old Aramaic. In Arabic the same root survives in زحل, *blood-revenge*; see Nö. in ZDMG xl. 741, liv. 163. אַ, guessing, ἡσυχασα].

מִחֵיֹת הָיָה Aram. for הֵנִיד : vv.^{10. 17} (as here with הָיָה), 15¹⁷ 36², Ps. 19³ †; cf. the subst. אֲחֹתִי, 13¹⁷ (n.).

רָעִי (masc. of רָעָה or רָעַת) vv.^{10. 17} 36^{3. 4} (רָעוֹת) 37¹⁶ (רָעִים) †.

אֲתֶכֶם [For the double acc. after חוּה, cp. the similar construction with הֵנִיד in 26⁴; but see n.]. Bu. Be., perhaps, אֲתֶכֶם.

7. יִרְדְּעוּ the pl. by attraction, as 15²⁰. [Read defectively (יִדְעוּ) by $\mathfrak{C}$, and treated as Qal: the || favours $\mathfrak{H}$.]

8. אֲכַן a strong asseverative, often used to introduce emphatically the statement of a *fact*, after what had been, mistakenly “said” or thought (Zeph. 3⁷, Jer. 3²⁰ 8⁸, Is. 49⁴ 53⁴, Ps. 31²³ 82⁷; *Lex.* 38*b*). [Here only in Job.]

רוּחַ הָיָה בְּאִנּוּשׁ שְׂרִי בְּנִשְׁמַת שְׂרִי תְּבִינִם [The syntax of the v. is best explained as follows: רוּחַ is pred., תְּבִינִם, a noun sentence, is the subj., and הָיָה is an anticipation of the subject, as is הוּא in La. 1¹⁸, הִנֵּה in Is. 51¹⁹, הֵם in Pr. 30²⁴ (cp. Dr. § 201 (1)). The pred. רוּחַ is doubly qualified: it is the רוּחַ of the Almighty, and it is that רוּחַ entering into (בְּ), or imparted to, man; in prose these two qualifications would stand in a single clause בְּאִנּוּשׁ שְׂרִי בְּאִנּוּשׁ, but the requirements of parallelism and rhythm call for two parallel terms (רוּחַ and נִשְׁמַת), and distribute the qualifying clauses between the two lines. To insert אַל after רוּחַ (Bi. Bu.), cp. 33⁴ $\mathfrak{H}$, and πνεῦμα θεοῦ (Σ here) rhythmically overloads the line; to substitute אַל for הָיָה would make line ^a an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. “there is a spirit in man”; though syntactically this is possible. Du., dissatisfied with all explanations of $\mathfrak{H}$, proposes חַאִיר אִנּוּשׁ for בְּאִנּוּשׁ, and renders: the Spirit (viz. of God) enlightens man].

9. לֹא רַבִּים] can mean naturally only “not many,” or, less obviously, “not great men” (EVV.). Di. Hi. De. take *grandes* in the sense of *grandævi*, but it is doubtful whether רַב, —and especially רַבִּים, —standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of צַעִיר in Gn. 25²³ וְרַב יַעֲבֹר צַעִיר (but Bu. even here would render, *the greater*); Bu. Be.^T לֹא שְׂבִיבִים (15¹⁰), a neat change, $\mathfrak{C}$ πολυχρόνιοι, Σ ὀλιγοήμεροι, $\mathfrak{H}$ longævi, whence

Ley לא רַבִּי יָמִים, Du. Be.^T, better, לא רַב יָמִים (note §; and cf. ⁷ רַב שָׁנִים).

10-17. [Vv.^{12. 15. 16. 17} (except for a fragment, see below) and the words עַד תַּחֲקֹר מִלֵּן in ¹¹ are absent from $\mathfrak{H}^1$, and were absent from the original text of $\mathfrak{G}$, their place being subsequently supplied from Θ . But this, as Be. points out, does not justify the inference (Bi.) that ¹⁵⁻¹⁷ (Hatch omits ¹¹⁻¹⁷) were absent from the original text of $\mathfrak{H}$; on the other hand, $\pi\acute{\alpha}\lambda\iota\nu\lambda\alpha\lambda\acute{\eta}\sigma\omega$, at the beginning of ¹⁸ = עוֹד in ^{18b} + אַעֲנֶה in ^{17a}, and represents an abbreviation by $\mathfrak{G}$ of a text that need not have been very different from the existing text of $\mathfrak{H}$. Even if this text is in some disorder, $\mathfrak{G}$ is of little use as a guide to reaching a more primitive text. V.^{10b} is repeated at ^{17b}, and in ¹⁷ forms an exact formal parallel to ^{17a}; so that if the repetition is not original, it may be ^{10b} rather than ^{17b} that is intrusive. Of proposed reconstructions Du.'s would be preferable to Bu.'s, if either were needed: Du. omits v.¹⁰ (except לֵכֵן) and reads the rest in the order ⁹, לֵכֵן of ¹⁰ + ^{15, 16. 17. 11a. b. 12a. 11c. 12b. c. 13. 14. 18}; Bu. omits ^{11. 12. 15-17}, and reads the remainder in the order ^{9. 13. 14. 10}. Bu. treats ¹¹ and ¹² as tristichs, as which they would stand apart from the surrounding distichs; ¹¹ might well be a tristich, ¹² less naturally; at the same time, even when transposed (as by Du.), ^{12a. 11c} do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

10. שמעה] 2 MSS, $\mathfrak{G}\mathfrak{S}\mathfrak{U}$ שמעו: so Hi. Bu. Be.^T. This agrees with the fact that Elihu is here addressing the friends (vv.^{6. 11 ff.}): still Di. (though he allows that this "im Grunde besser passt") points out that he has Job distinctly in mind (cf. 33¹), that it is "at least not impossible" that at the end of a paragraph he might invite him particularly to attend, and that the correction of שמעה into שמעו is easier to understand than the opposite change.

אה] frequent in Elihu (Bu.); [see 34^{12. 17} 35¹⁴ 36¹⁶ 37^{1. 11}].

11. הוֹחֲלִיתִי] the Hif. also v.¹⁶: elsewhere in the book the Pi. יִחַל.

[אָזין] contracted from אָזִין which is read by 5 MSS ^{Kon.}; cf. וַיֵּאָצֵּל, Nu. 11²⁵ (G-K. 68i).

[עַד] different from אֵל or ל, and implying not listening *to* something *present*, but (Bu.) “listening eagerly *for* something *expected*”: I listened *even unto* your reasons, *until* your reasons came (cf. °): “listened *for*” (EVV.) is adequate in English.

[תְּבוֹנוֹתֶיכֶם] *your understandings, i.e.* words or speeches in which your understanding would declare itself: EVV. *reasons* is a fair paraphrase.

12. [וַעֲדִיכֶם] with counter-tone for וַעֲדִיכֶם [G-K. 1030]. עַד itself is peculiar (for 38¹⁸ is not parallel),—probably (Di.) as in ¹¹.

[אֵין לְאִיּוֹב מוֹכִיחַ] [cp. אֵין לוֹ מָקָם, Jer. 50³²; אֵין לִי מִכִּיר, Ps. 142⁵; אֵין לֵה מִנְחָם, La. 1² (^{9.17} לֵה א' מ' לֵה); אֵין מִשִּׁיעַ לֵה, Dt. 22²⁷; דִּרְשׁ אֵין לֵה, Jer. 30¹⁷. In these cases ל does not introduce the obj. of the part.—for an emphatic *prefixing* of the obj. there would be no reason—but goes closely with the אֵין, as obviously when אֵין negatives a noun (*e.g.* Gn. 11³⁰); cp. *Lex.* s.v. אֵין 3. With the מ in ^b (מָכַם) after ל אֵין, cp. La. 1²].

13. [פֶּן] = (Beware), *lest*, as 36¹⁸, Is. 36¹⁸.

[וַיִּדְפְּנוּ] *drive him away*. 1 MS וַיִּדְפְּנוּ, *pursue him* (so Grä.); 1 MS וַיִּהְפְּנוּ, *thrust away* (2 K. 4²⁷).

[14. וְלֹא עֶרֶךְ אֵלֵי מִלִּין וּבִאמְרֵיכֶם לֹא אִשִּׁיבוּ] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., *e.g.*, says “the meaning is: his weapons can do *me* no harm, for my (weapons) are different from yours”; on this view v. ^{14a} is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and ^{14b} is a reason for ^{14a}; but neither the antithesis nor the reason is clearly expressed: on Bu.’s view we should expect at least to find אֵלֵי prefixed to עֶרֶךְ instead of ו before בִּאמְרֵיכֶם, and עֶרֶךְ impf. for עֶרֶךְ pf. Similar objections lie against other explanations of אֵלֵי. The presence of the parallel terms מִלִּין and (ו) בִּאמְרֵיכֶם—at the end of the first and beginning of the second lines respectively (cp. Gray, *Forms of Hebrew Poetry*, p. 67 f.)—suggest that the lines were originally

more exact parallels than in $\mathfrak{M}$; if they were, לא ערך conceals a parallel to לא אשיבנו, and אלי, perhaps, to כם—in ובאמריכם. As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than $\mathfrak{E}$) by haplography, and the mutilation (also perhaps later than $\mathfrak{E}$) of ה into י; read באלה (or לא-אעד, Bi.) אעד: לא ערך אלי: τοιαῦτα, in $\mathfrak{E}$'s paraphrastic rendering of ^{14a} (^{14b} is omitted in $\mathfrak{E}$) ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα, is, of course, the exact equivalent of באלה; cp. τοιαῦτα πολλά = כאלה רבות in 16²; the weight of $\mathfrak{E}$'s support for באלה would be greater but for a tendency of the version to insert τοιαῦτα (after the noun, however, and not as here and in 16² before) when it was certainly not in its Hebrew text: see 15^{4,13} 33¹⁶, and cp. 39¹⁴ (= 40⁴), but not 8¹⁸, where τοιαῦτα = כ (at the end of v.¹⁷) and ה (at the beginning of v.¹⁸).]

ולא] $\mathfrak{S}$ omit the י; whether it was in the text paraphrased (see last n.) by $\mathfrak{E}$ is quite uncertain.

15. [העתיקו] the "internal" Hif., with a (virtually) intrans. sense (G-K. 53^d), as Gn. 12⁸ 26²². $\mathfrak{E}$ (Θ) ἐπαλαίωσαν ἐξ αὐτῶν λόγους (from the sense of עחק in 21⁷, and in Aram.).

16. [והוחלתי] Ew. Hi. De. Di. Du.: And should I wait (והוחלתי) because they speak not? for the י consec. with the pf. introducing a question, see Dr. 1197, G-K. 112^{cc}: cf. Ezk. 18^{13,24}, Nu. 16¹⁶, Is. 66⁹ ועצרת, and Ps. 50²¹ והחישתי (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, ואני אוחיל would be expected; but "And I waited" (והוחלתי, with simple *wait*), etc., yields a very poor sense, besides equally needing the emphatic pron. (ואני הוחלתי). It may be noticed, however, that the emphatic pron. follows (twice) in 17. [Ehrlich והחלתי, and so I begin; but the אני would still be as much missed.]

17. [אענה] the punctuation as Hif. (Qoh. 5^{19†}, where the 'מ in אענה is probably dittographed) is very strange: probably אענה חלקי was avoided, as the construction was felt to be awkward, and אענה חלקי was intended to mean, "I will *make* my part *answer*." Ew. conjectured (§ 192c, n. 2) that it was a proverbial saying, meaning (הענה, a denom. from מענה, a

*furrow*¹) "I also will *furrow* my own field!" fig. for, do the part that belongs to me. The explanation is clever, and might well be right, but it is precarious. If אַענָה means *will answer*, אַענָה must be read.

חֲלָקִי] acc. of reference, *as regards* my part: Gn. [41⁴⁰] (G-K. [118*h*]); or a kind of cogn. acc.? or, answer my part (respond to its call)? [or, rather, so the parallelism suggests, *make reply with my portion* (cp. 15² n.): see exegetical n.]. Ehrlich לִקְחִי—excellently, if emendation is necessary.

18. כִּי] The line is somewhat short: hence Ley מִלֹּאמִי, Be.^K כִּי אֲנִי for כִּי, Du. either אֲנִי or אֲנִי.

מִלֹּאמִי] for מִלֹּאמִי (so c. 20 MSS): cf. 1²¹ יִצְחָי (G-K. 23*f*, 74*k*).

19. הִנֵּה] Bi. Ley, Be.^K m. c. הִנֵּה.

יִבְקַע] the tense is expressive (Dr. § 37 ff.): EVV., excellently, "*is ready to burst*." As regards the syntax, בִּטְנִי "is conceived as its gramm. obj. on the principle of 22⁹" (Di. Bu. G-K. 121*b*), or (Du.) יִבְקַע may be a clerical error for יִפְתַּח, due to the preceding יִפְתַּח; so Bu. (alt.) Be.^K, ἢ ὡς περ φύσῃ τῇ χαλκίῳ (as though כְּאֵבוֹת הַרְשִׁים); סֵן מִן כְּאֵבוֹת הַרְשִׁים (as though (Be.) כְּאֵבוֹת הַרְשִׁים!).

20. וַיִּרְוּהוּ לֵי] 1 S. 16²³† וַיִּרְוּהוּ לֵשׂאוֹל: cf. רִוּה, Est. 4¹⁴; רִוּהָ, Ex. 8¹¹, La. 3⁵⁶, + Ps. 66¹² (for רִוּהָ).

21. וְאֶל-אָדָם] MS⁵⁹⁷ (de Rossi) וְאֶל for וְאֶל, *i.e.* and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be.^K (with a ?) וְאֶל for וְאֶל אָדָם.

אֲכַנְהָ] 22, Is. 44⁵ 45⁴†.

22. כִּי לֹא יָדַעְתִּי אֲכַנְהָ] The constr. of the impf. is more Syriac than Hebrew: see Dr. 163, *Obs.*; G-K. 120*c*; Nöld. *Syr. Gr.* § 267. Cf. Is. 42²¹ יִדְרִיר . . . חָפֵץ, 47⁵, La. 4¹⁴. [Richter אֲכַנְהָ רָעִי אֲכַנְהָ, and in יִפְתַּחְנִי for יִפְתַּחְנִי.]

[כְּבִיעֵט] cp. Ps. 2¹² 81¹⁵.]

¹ ["On מענה, the furrow (cp. Ps. 129³), at the end of which the ploughman turns, see Dalman, *ZDPV*, 1905, p. 27 ff. . . מַעְנָה still means a furrow in Palestine" (Dr. Samuel², p. 109, on 1 S. 14¹⁴). Cp. *Ohal.* 17² (cited by Levy, *s.v.*) מַעְנָה חֲצִי מַעְנָה, if any one has ploughed the half of his furrow.]

CHAPTER XXXIII.

1. **ואולם**] *Howbeit*, “breaking off, and turning aside to a new subject, as 14¹⁸” (Di.). [**אולם**, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job (1¹¹ 11⁵ 12⁷ 13⁴ 14¹⁸ 17¹⁰ with ! as here, and 2⁵ 5⁸ 13^{3†} without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. **הנה נא**] as 13¹⁸ 40^{16f.}; *Lex.* 609b.

[**בחכי**] **חך**, strictly the palate or roof of the mouth, is here used in synonymous parallelism to **פי**, as in Pr. 5³ 8⁷ to **שפתים**, in reference to speech: cp. also 31⁸⁰.]

3. My words are (=embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, as *something pure* or sincere). Cf. **שפה ברורה**, Zf. 3⁹. Be. Du. **לבי אמרי דעת שפתי ברור מללי** (Du. **רחש יושק**, My heart *is astir* (Du. overflows) with words of knowledge, My lips speak that which is pure: **רחש**, as Ps. 45²; **יושק**, as Jl. 2²⁴, **הישיקו היקבים תירוש ויצהר**, 4¹³. **רחש** is excellent (Ps. 45²); but it deviates much more from **ח** than **יושק**. Either Be. or Du. give a couplet superior stylistically to **ח**: but the loss of **ישר** is considerable. **S** om. **דעת**, so Grimme, St. (keeping ^a as **ff**), “And my lips speak that which is pure”; but it is not clear that **S** did not *read* **דעת**, a strictly *verbal* rendering may not have been intended.

5. **השיבני**] see on 13²². [^a is rather short: **ס + מן** (ct. v.⁸²), which does not necessarily imply that **דבר** was read, for cp. 13²² **S**. **Σ + πρὸς ταῦτα**, whence Du. **אלה**, **Ley** על-זאת, Nichols **לזאת**.]

הערכה מלך (32¹⁴) or משפט (23⁴) might be supplied; but **ההיצבה** suggests (Del. Bu.) that **מלחמה** is in the poet's mind:

ערך with ellipse of מלחמה is not unfrequent (*Lex.* p. 789b); probably, indeed, the word is intended to suggest both ideas.

[התיצבה] in a military sense, as 1 S. 17¹⁶, 2 S. 23¹².

6. כפִּי, as [Ex. 16²¹ כפי אכלו, each *in proportion* to his eating; so here lit. I am *in the proportion* of thee as regards God, *i.e.* I stand towards God even as thou dost (*Lex.* 805b)] Grä. St. קָמוּד.

[לא אֵל] [Be.^K (?), Ehrlich אֵל].

[קרצתי] In NH. קָרַץ is used of a baker *cutting* off pieces of dough, or of cutting off grapes in a lump with the cluster (*NHWB* iv. 388a).

7. [אֶכְפִּי] from אָכַף†: cf. the vb. Pr. 16²⁶ נפש עֵמֶל עֲמִלָּה לוֹ. בי אֶכְפִּי עָלָיו פִּיהוּ. The √ is common in Syr. [and Jewish Aramaic, cp. מַה אֵיכְפַּח לִיה, *What does it matter to him? What concern is it of his?* examples in *NHWB* i. 77b, 78a. לֵאמֹר אֶכְפִּי; Pr. 6⁷, S, there is no one to urge, or compel, him: לֵאמֹר אֶכְפִּי = οὐκ ἀνάγκη λέγειν τῷ (these and other examples in *PS.* 189a). Thus *urgency* rather than *pressure* (RV.) should be the force of אֶכְפִּי]. Ἐ ἡ χείρ μου = כָּפִי (cf. 13²¹): so Ol. Hi. Wr. Hfm. Sgf. Be. Bu. Du.,—with, naturally, תַּכְבֵּד (Be. Sgf. Bu. Du.). But the Aramaism may well be original: the other words of 13^{21a} are not quoted exactly.

8. מִלֵּךְ [מִלֵּךְ] would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. Ἐ^{K, A} S express the pron.; but the case is not one in which we can be sure that they *read* it. EVV. insert “thy” in italics.

9. בְּלִי פֶשַׁע [For בְּלִי with a noun (*without* . . .) forming a negative clause synonymous in meaning with a preceding adj., see 24¹⁰, Ps. 63²].

[תְּהַר] an Aramaism, from the √ תָּהַר, תָּהַר (rare), to *rub* or *cleanse*, especially the head.

10. [הֵן] Oo. Be.^K וְהוּא.

[תְּנוּאוֹת] Nu. 14^{34†}. הֵנִיא is to *frustrate* or *thwart* a purpose, Ps. 33¹⁰; to *annul* or *disallow* a vow, Nu. 30⁶: so תְּנוּאָה in Nu. 14³⁴ (וַיִּדְעֻם אֶת־תְּנוּאוֹתִי) is my *frustration* (*sc.* of your purpose; RV. paraphrasing *my alienation*); and here תְּנוּאוֹת

are *frustrations*, i.e. vexatious interferences with my plans (cf. 17¹¹). But it is highly probable that הַצָּנוֹת should be read (so Wr. Bu. Du. Be. Barth), i.e. *occasions* or *opportunities* (viz. of hostility), from אָנָה (Arab. 'anā^y, to come at the right time), to bring at the right time, or opportunely, Ex. 21¹³ לִירוֹ אָנָה; Hithp. to make an opportunity for oneself, seek a quarrel, 2 K. 5⁷ כִּי מִתְאַנֶּה הוּא לִי; Jg. 14⁴ כִּי הַצָּנוֹת הוּא מִבְקֵשׁ מִפְּלִשְׁתִּים.

This sense is already expressed by ס (𐤔𐤌𐤔).

II. יָשָׁם point יָשָׁם: see on 13²⁷.

בסר] See on 13²⁷. [V.¹¹ (Bi. Du. om.), like 10^b from 13²⁴, is cited verbatim, except for the necessary changes in the persons, from 13²⁷: ct. 9. 10^a which summarize some of Job's charges, but with new terms (תְּנוּאוֹת, חָף).]

12. זֹאת acc. of respect, "as regards this," Anglicè, "in this": so (with זֹאת) 19²⁶ (si vera l.), Ezk. 20²⁷†. Ew. Di. Del., and in effect RVm. "'Behold, in this thou art not in the right,' (so) I answer thee"; but the parenthetical אַעֲנֶךָ is un-Hebraic (though, cf. Ex. 5¹⁶ אֲמַרִים). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [אַעֲנֶךָ is thus, probably, corrupt: possibly it is a variant of יַעֲנֶה (לֹא) in 13: 𐤔 in both vv. has οὐκ ἐπακήκοέν μου. Still the simple omission of אַעֲנֶךָ would leave 12^a rhythmically rather deficient.] 𐤔 πῶς γὰρ λέγεις, Δικαίως εἶμι καὶ οὐκ ἐπακήκοέν μου; whence Bi.¹ הִנֵּה זֹאת הָאֵל יַעֲנֵנִי (Bi.² צִדְקָתִי (צִעְקָתִי, cf. 19⁷ 30²⁰); Du. הִנֵּה אִם אֶצַּעק לֹא עָנָה, Behold, if I cried, he would not answer (יַעֲנֶה?); Be.^K וְלֹא אַעֲנֶה הִנֵּה תֹאמַר צִדְקָתִי וְלֹא אַעֲנֶה, as 19⁷; הִנֵּה, as [1 Ch. 13¹² (|| אִיךְ, 2 S. 6⁹), Dn. 10¹⁷†)]. Of these Be.^K has the advantage of adhering most closely to 𐤔; but תֹאמַר for זֹאת and the transposition of לֹא are both violent changes.

כי ירבה אלוה מאנוש] רבה in the sense of to be great [occurs here only in reference to persons: of things, Gn. 43³⁴. The כי is commonly taken to be causal: it might introduce the explication of זֹאת (pointing forward as in 10¹³), if the following clause were suitable: this it is not in 𐤔, for we cannot translate 𐤔 with Ehrlich, that God acts too severely against men. But ירבה may be corrupt]. 𐤔 αἰώνιος (apparently =

γάρ ἐστιν ὁ ἐπάνω (apparently עליון for אלוה) βροτῶν, whence Du. מַעְלָם for בי ירבה, God *hideth* (his eyes) from men (מַעְלָם with ellipse of עיניו, as Ps. 10¹). But the change is very violent, besides being, in fact, not necessary.

13. [ריבות] G-K. 73.

כי כל דבריו לא יענה] The older renderings, "For he giveth not account of any of his matters" (AV., RV.), "is not responsible for" (Ges. Del.¹), are inconsistent with the meaning of עָנָה; "all his words he answereth not" (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) דָּבַר for דבריו. ~~ffl~~ can only be rendered (Del.²), That he answereth not any of his (man's, v.¹²) words (appeals): but, as Job is the only man of whose treatment by God Job complains (19⁷ 30²⁰), it is both more pointed and far more natural to read for דבריו either דבריו (Hi. Di. Sgf. Bu. Be.), or, following $\mathfrak{C}$'s paraphrase (λέγεις δέ, Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου πᾶν ῥῆμα;) דברי, with כי introducing the direct narration, G-K. 157^b (Bi. Du. Be. alt.).

14. [באחת . . . בשתים] *in one way . . . in two ways*; EVV. *once . . . twice*; but, as Del. points out, *once* is אחת and *twice* שנים, 2 K. 6¹⁰, Ps. 62¹² [also c. 40⁵], and באחת is never = בפעם אחת.

ובשתים לא ישורנה] שור, as 35¹³; see also 7⁸ 17¹⁵ 20⁹ 24¹⁵ 34²⁹ 35^{5,14}: לא ישורנה = *without* . . . Dr. § 162. Sgf. Bu. St. לא תשורנה, And in two, without *thy* perceiving it; Grä. לא ישמענה, And in two, without his hearing it; $\mathfrak{S}$ (Ⲛⲓⲙⲉⲛⲁ), $\mathfrak{Y}$ (repetit), whence Mich. Be.^{T. K} לא ישנה (or Be.^T לא ישננה), And in two he *doth not repeat it*,—but this disagrees with the sequel (in which God is said to speak in more than one way); Du. Be.^K alt. (cf. Σ οὐκ ἀντρώσει αὐτόν) לא ישיבנה, And in two he *doth not reverse it* (viz. what he has said, his teaching, warning). [Ley, Peake לא ישורנה אס.]

15. [חזיון] 6 MSS, and perhaps $\mathfrak{SY}$ ($\mathfrak{C}$ also has ἐν), בחזיון. $\mathfrak{C}$ ἡ ἐν μελέτῃ = בהנחין.

[בנפל תרדמה על אנשים] = 4^{13b}: here probably a gloss from 4^{13b} (Bi. Du. Be. Bu. St.): notice (Du.) the recurrence of אנשים in 16^a.

16. [ובמסרם יחתם] [both words are very ambiguous: the

vb. may be (1) יִחַתֵּם (𐤙𐤇), *seals*, i.e. impresses a seal on, or perhaps, metaphorically, *concludes*: cp. especially the Arabic in, e.g., ختم القرآن, he concluded (the reading of) the Qoran, خاتم النبيين, the seal, i.e. the last, of the prophets: or (2) יִחַתֵּם (𐤙: see below), *dismays them*; the prep. ב may be *by means of* (after יִחַתֵּם), or it may introduce the obj. of יִחַתֵּם (though for this 37⁷ gives only a precarious support). מוסרם, which 𐤙𐤇 supplies with what is probably a conflate punctuation (מִסְרָם), may be (1) מִסְרָם *their fetter* (12¹⁸ n.), which may be indicated by 𐤙's מ (the *scriptio defectiva* being then as in 39⁵) instead of מִ; or (2) מִסְרָם (so 1 MS, de Rossi), *their discipline* (i.e. the discipline imparted to them), which may be indicated by 𐤙's ס instead of ס, which would have been required for the meaning *fetter*; or (3) מִסְרָם, *disciplines, admonishments*, though the pl. does not occur elsewhere. If the noun be מִסְרָ, does it mean discipline in the sense of suffering (Di. Ehrlich; cp. the Mishnic יסורין), or disciplinary *instruction*, or *warnings* (Bu. Dr.)? In favour of the latter is 36¹⁰, where the parallel strongly suggests that מוסר is something *spoken* to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v.¹⁹ onwards].

𐤙 ἐν εἰδεῖν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν ('Α πλῆξει αὐτούς: 𐤙 (نَحَنَ اِنِ); whence for יִחַתֵּם, Wr. Bi. Hfm. Bu. Du. Be. יִחַתֵּם: Du. Be. also, for מוסרם, מוראים (Dt. 4³⁴): Be. alt. במערצים, but ἐν εἰδεῖν corresponds rather to מראים, *visions*. [Perhaps we have in εἰδεῖν φόβου traces of a double rendering of מראים: (1) εἰδεῖν, (2) φόβου; for τοιούτοις, see n. on 32¹⁴. Nichols, after 𐤙, במראי מורים.]

17. [להסיר אדם מעשה. Rd. after 𐤙 (ἀπὸ ἀδικίας), 𐤙 (من عوباد), 𐤙 (ab his quae fecit), 𐤙 (من عوباد): so virtually EVV. (*from his* in italics), Di. al., מעשה being understood from the context (cf. פָּעֵלָם, 36⁹) to be an *evil* deed (*facinus*). Bi. Du., following 𐤙 more closely, מַעֲוָה; but (Bu.) ἀδικία may be only an explanation of מעשה. Be. either מַעֲשֶׂה, or מַפְשָׁע, or מַפְשָׁעוֹ. [Ehrlich quite differently: להסיר מאדם מעשהו, retaining^b unchanged.]

וְגוֹה מַגְבֵּר יִכְסֶה] *גוֹה*, the Aram. form [as, *e.g.*, in Dn. 4³⁴, ㄫ Is. 3²⁷] for *גֹּהַר*, as 22²⁹, Jer. 13¹⁷; יִכְסֶה . . . לְהַסִּיר, as Is. 10² and often, Dr. § 118. To *hide* pride from man yields, however, a poor and doubtful sense: to *hide* is not = to *withdraw*, *wean from* (Del.). Hence Di. Du. Be.^K (as an alternative, see below) יִכְלֶה; Reiske, Bi.² Bu. Du. alt. יִכְסֶה, *cut away* (as with a knife or sickle; Is. 33¹² קוֹצִים בְּסוּחִים, Ps. 80¹⁷ † בְּסוּחָה, of a vine). ㄫ τὸ δὲ σῶμα αὐτοῦ (= *גוֹה* (20²⁵ n.): so also ㄫ ἀπὸ πτώματος ἐρρύσατο; hence Bi.¹ וְגוֹה מִשֹּׁבֵר יַפְצֶה (יַפְצֶה, to *rescue* (Aram.), as Ps. 144⁷); so Be.^K (as an alternative), with יַפְצֶה alternative for יַפְצֶה.

18. יוֹחֵשׁ carrying on ¹⁷ לְהַסִּיר: *that he may*, etc. (Di. De. Bu. RVm.). [Du. וְיֹחֵשׁ or לְיֹחֵשׁ: but for the absence of *waw* in ㄫ, cp. Is. 64¹, Pr. 2².]

מִנִּי] see on 6¹⁶ and 31⁷.

וְחַיָּה a late syn. for נֶפֶשׁ, and probably properly (Hengst. Bu.) an adj. *the living one* (*sc.* נֶפֶשׁ: cf. נֶפֶשׁ הַיָּה, Gn. 2⁷, al.; and וְחַיָּה, Ps. 22²¹ 35¹⁷; except 38³⁹, always || to נֶפֶשׁ, and except 33²⁰, in the || following clause): vv. 22. 28 36¹⁴, Ps. 78⁵⁰ (לֹא חָשׂ מִמּוֹת נֶפֶשׁ וְחַיָּה לְרֹבֵר הַסִּנִּי), 143³ (in the orig., Ps. 7⁶ הַיָּה), perhaps 74^{19b}; and of the soul, as the seat of *appetite* (v. 20 n.), 33²⁰ 38³⁹ †.

בְּשִׁלַּח יַעֲבֵרוּ cf. 28 בְּשַׁחַח מַעֲבֵר נֶפֶשׁוֹ, and 36¹² יַעֲבֵרוּ. שִׁלַּח is a late word (36¹², Jl. 2⁸, 2 Ch. 23¹⁰ (for בָּלִים in the || 2 K. 11¹¹) 32⁵, Neh. 4^{11. 17} †) for *missile*, *dart* (Arab. *silāḥ*, weapon): עָבַר ב' is rendered by Di. (cf. EVV. perish by) *pass away* (= disappear, perish; cf. 34²⁰ וְיַעֲבֵרוּ, *through* or *by* the missiles of Divine retribution; by Hi. De. Bu. Du. *pass on into* (cf. v. 28 מַעֲבֵר בְּשַׁחַח) the missiles, fig. for, rush into destruction unconsciously, De. remarking that עָבַר, sq. ב', has the presumption of meaning to "pass on into" (as v. 28). Du.'s בְּשִׁלַּח (both here and 36¹²) forms an excellent || to א, and is in itself very suitable (Bu.'s objection that it is "without parallels" is only partly true: there are many cases of the *loc.* after ב, as Jos. 15²¹ בְּנִגְבָּה; and Ps. 9¹⁸ לְשִׁאֲלָה occurs); but it is venturesome to make the same correction *twice* (here and 36¹²); and unusual expressions are char-

acteristic of Elihu. ע $\epsilon\upsilon$ πολέμῳ is evidently a paraphrase of פּאָ .

19. וְהוֹכַח] the tense is correct, the pf. with *waw cons.* describing what is likely to happen often (cf. ^{20a}, and the bare impf. ^{21a}). עֲשֵׂה וְהוֹכַח not altering the sense [but giving, as in ¹⁶, an active cstr.; עֲלֵ also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf. ע $\pi\acute{\alpha}\lambda\iota\nu$ $\delta\acute{\epsilon}$): hence (Du.) it would be perhaps better to read נִם יִכָּח ; Be.^K Bu. אוֹ יוֹכְחֵנִי . But ע $\pi\acute{\alpha}\lambda\iota\nu$ may be merely explanatory.

מִכְאוֹב] [here only in Job; in ²¹³ ¹⁶⁶ כֹּאֵב].

מִשְׁכָּב עֲשֵׂה , Bi. Grimme, Be.^K מִשְׁכָּב [as in v.¹⁵: note the similarity of the expressions describing the occasions or means of Divine discipline $\text{בְּתוֹמֹת עַל מִשְׁכָּב}$ $\text{בְּמִכְאוֹב עַל מ'}$].

רִיב] so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": רֹב , Qrê, Or. (both Kt. and Qrê) ע (Θ) ($\pi\lambda\eta\theta\omicron\varsigma$), ס (לִמְעַל), ט (סוּנְעִי), פ (*omnia*), Ew. Di. RVm. Du.: "While the multitude of his bones (*vid.* ⁴¹⁴) are firm" (Du. *are lamed*: אִמַּר for אָתָּה after ע (Θ) $\epsilon\nu\acute{\alpha}\rho\kappa\eta\sigma\epsilon\nu$ פ *marescere facit*). Fried. Del. explains רִיב from Assy. *rōb* = $\epsilon\kappa\lambda\epsilon\iota\pi\epsilon\iota\nu$, *to vanish* (*HWB* 614 f.). Sgf., for רִיב or רֹב , בָּאֵב , Be. רִקֵּב (cf. Pr. ¹²⁴ בְּעֲצָמוֹתָיו , בְּרִקֵּב , ¹⁴³⁰ עֲצָמוֹת קִנְאָה , Hab. ³¹⁶ רִקֵּב בְּעֲצָמָי : for רִקֵּב see on ⁵³).

20. $\text{וְהִתִּיתִי חֵיתִי לַחֵם}$] The pf. with *waw cons.* (frequent.), as v.¹⁹. וְהִים † only here (but *vid.* on ⁶⁷). Aram. וְהִים is to *be foul*, ³⁸¹⁴ ט בְּסוֹ וְהִים , a *soiled garment*; Syr. וְהִים is to *make foul*, מְוִהִים , *fetid*; Arab. *zahima* is to *stink*, or *be fetid* (Lane, 1263), *zahama* is to *repel* (Freyt.: cf. Daūd Alfāsi, as cited by De.); and חֵיה here, as in ³⁸³⁹, is a syn. of נִפְשׁ (v.¹⁸ n.), as the seat of *appetite* (Ps. 107⁹, Is. 5¹⁴ and often). Hence פּאָ may be rendered: (1) His appetite *maketh* it, bread, *foul*, i.e. *treats it as loathsome* (the sf. in וְהִיתָו anticipating the obj.: see ²⁹³ n.); so (virtually) EVV. *abhorreth bread*; or (2), from the Arab., His appetite *makes* him *repel* bread; so virtually Di. De. The Arab. *repel* (unless *zahama* means properly to *loathe*) is somewhat remote; so (1) is preferable. The anticipatory sf. is,

however, rare, and often textually doubtful (see 29³ n.), and its use here seems gratuitous : so prob. וְהָמָה (cf. on 6⁷) should be read (Du. Be. ; Bu. alt.).

21. [יִכְלֵ] for the juss. form, see on 13²⁷ 18^{9, 12} (Dr. § 172).

מִרְאֵי in pause for מִרְאִי, as 1 S. 16¹² (טוב רֵא') ; so יִפְיִ, תִּלִּי, etc. (G-K. 29m end, 93z). *Away from seeing* (= so that it cannot be seen ; so Hi. De.) : מֵן, as Gn. 23⁶ 27¹, Is. 23¹. The rendering *vom Ansehen* (or *vom Ansehnlichkeit*) *weg, without fair appearance* (Di. Bu. ; De. perhaps preferable), seems to put more into רֵא' than it contains, making it = מִרְאָה, which does mean not only *appearance*, but also *fair appearance* ; in 1 S. 16¹² ראי has itself a neutral sense, and the expression only means definitely “*good-looking*” through טוב. Du. Be. מִרְאִי (Is. 24¹⁶ †), *through leanness* ; but “as Is. 24¹⁶ is dubious, read then מִרְוֶן” (Bu.), as Is. 10¹⁶. Ἐξ ἑως αὐτὸν σαπῶσιν αὐτοῦ αἱ σάρκες, not expressing מראי.

ושפי [ועצמותיו] is || to בשרו in ^a : presumably, then, ושפי is parallel to יכל, and מראי to לא ראו ; but the two last terms are suspiciously alike, and not improbably לא ראו is a corruption of מראי which was repeated from ^a to the extrusion of the original parallel term in ^b (cp. 8³ n., and *Forms of Hebrew Poetry*, 295 f.). Ἐ may be a paraphrase of ἥ, or of some earlier form of the text ; in it κενά (whence King in *JThS* xv. 79 לִרְק, rendering, very hazardously, *with emaciation*) corresponds to לא ראו, καὶ ἀποδείξῃ to ושפי. The root נשפה in OT. occurs elsewhere only in the Nif. part נשפה (הר), Is. 13², a *wind-swept, bare* mountain, and the noun שפיים, pl. שפיים, of hills that were *bare*, or *wind-swept*, possibly also in the obscure שפות, *cream* (?), or *cheese* (?), 2 S. 17²⁹. In Arabic سفت الريح is used of wind lifting up and carrying away dust, as, e.g., سفت الريح التراب ; hence the commonly accepted explanation of נשפה in Hebrew as applied to hills. Here, if the text is correct, the word might mean *bare*, denuded of flesh (cp. سَفَا, *emaciation*), and must have some such sense, if ועצמותיו לא ראו is correct, and really means *his bones which were (formerly) not seen* (because covered with flesh) ; cp. U et ossa, quæ tecta fuerant, nuda-

bantur, and Yahuda (who in *JQR* xv. 712 f. equates שִׁפָּף with شَف to be transparent) *his bones become visible*. Certainly this makes the v. hyperbolical: his flesh has entirely disappeared, and his bones, no longer clothed with flesh, alone are to be seen! But the hyperbole must not be avoided by weakening down the picture to that of bones sticking out under the flesh, as in EV. "his bones . . . stick out": this translation goes back to Sebastian Münster's version, extra prominent ossa eius, quæ (prius) videri nequibant, and this in turn to Jewish exegesis represented by Levi ben Gershom's equivalence נִבְּחוּ, נִבְּחוּ, which was suggested, perhaps, by the fact that שִׁפָּף is a term for a hill, and a hill sticks up and is high; but a hill was not so termed as being something high and prominent, but (see above) as a bare, wind-swept place. If לֹא רָאוּ is not original, or (see next n.) not a relative sentence, it would be simpler to assume for שִׁפָּף here the sense common in Aramaic of *crushing*: cp. לֵב חֲבִיר וְשִׁפִּי, a broken and *crushed* heart, Ps. 50¹⁹ ט; cp. also Ps. 51¹⁰, where it is used of bones, 89¹¹ (these and other examples in Levy): then render *and crushed are his bones* (without ceasing, or the like), or *the crushing of his bones is*—(unceasing). For the construction, if שִׁפִּי (Kt.) is predicative, see Dr. 188(2); the change to שִׁפִּי (Qrê) is unnecessary, and indeed gives a rather improbable use of the waw conv. with the pf. Be. proposes וְשִׁפָּפוּ cp. שִׁחָפַת as the name of a disease in Dt. 28²²].

לֹא רָאוּ] [the Pual of רָאָה here only, and here, perhaps, only because the punctuation has to make the best of a bad text (see last n.). But Di. suggests that the meaning is not simply *to appear, be seen* (נִרְאָה), but *to present a מראה*, i.e. a (fair) *appearance*. This sense, if intended, is more safely obtained from Bu.'s emendation לֹא נָאוּ (the second ו from וְתִקְרַב in v.²²)—a good parallel to רָאָה in ^a, if that meant goodly appearance, but see n. above. Both Di. and Bu. regard לֹא רָאוּ (לֹא נָאוּ) not as a relative sentence qualifying עֲצֻמוֹתָיו, but as a second predicate: *his bones are bare, without (fair) appearance* (or, Bu., *unattractive*)].

22. [לְמָמְתִים] Ἐ ἐν ᾧ, paraphrasing; Ἐ unto death, Ὡ

mortiferi, Hfm. Perles, Bu. Be. לָמוּ מִתִּים (for לָמוּ see on 27¹⁴). But (Du.) “the fact that the מִתִּים do not occur elsewhere, any more than does the מְלִיץ of v.²³, is not a sufficient reason for correcting the text” (similarly Peake). [Yet rhythmically Bu., if לָמוּ might be stressed (yet see 27¹⁴ n.), would be more probable than מִתִּים (3 : 2 ; see 17¹³ n.); and the “slayers” would more naturally have been mentioned before the pit.]

23. עָלָיו] *on behalf of, for him*; as 42⁸ [after הַתַּפֵּל and, as here, of angelic intervention, Dn. 12¹ הַעֲמֵד . . . מִכָּאֵל . . . עַל בְּנֵי עַמָּה]; Lex. 754a, b].

מִלֵּאד] [Nichols om., reviving (with Genung, who retains 'מ) an earlier view that the מְלִיץ is human (and, indeed, Elihu himself), not angelic. For earlier theories of this kind see Schult.; for a sufficient criticism of them, Di. The omission of מִלֵּאד would spoil the parallelism, and is certainly not required by the metre].

לְהַגִּיד] [Ἐ ἀναγγεῖλη δέ; Du. Be.^K (“fortasse”) וַיִּגִּיד].

וַיִּשְׁרֶה] Ἐ τῇν αὐτοῦ μέμψιν, whence Be. Du. מוֹסֵר (cf. 1⁶). [וַיִּשְׁרֶה, if correct, must mean *what is right for him*, יִשְׁר being rather different in meaning from, e.g., v.³ 6²⁵, and not quite the same as Pr 11²⁴ 14², to which Di. appeals.]

24. וַיַּחֲנֶנוּ] The implicit subj. is God (Hi. De. Di. Dav.), or the angel (Du. Peake): Bu. וַיַּחֲנֶנוּ וַיֵּאמֶר; but [cp. Dr. § 138 and the examples *ib.* ii. a of waw conv. with the impf. following the pf. in a protasis: e.g. Nu. 5²⁷ 35²²⁻²⁴].

פָּרַעַהוּ] No vb. פָּרַע is known: read either (5 MSS, Wr. Grä. Hfm. Bu. Du.) פָּרַעַהוּ, or (Hrz. Ew. Di. Bi.) פָּרַהוּ (Del. takes פָּרַע, improbably, to be a by-form of פָּרַה). פָּרַע, to *let loose*, occurs in Hif. Ex. 5⁴, and Qal Ex. 32²⁵; but it is most frequent in Pr., where its obj. is usually מוֹסֵר (1²⁵ 4¹⁵ פָּרַעַהוּ אֵל 8³³ 13¹⁸ 15³² נִפְשׁוֹ מוֹאֵס; פָּרַע would be suitable in *God's* mouth (cf. ^b, and פָּרַה, || כָּפַר, Ps. 49⁸; and also v.²⁸), but not as addressed to the *angel*. It is true, פָּרַע is elsewhere always used in a bad sense, and never as merely = to *release, free*; but on the whole it seems to have the advantage of פָּרַה. If פָּרַהוּ is right, we must suppose that it is used *merely* as a syn. for to *deliver*. The v. is without symmetry: Bu. would

read either *נפשו כפר מוצאתי* (פּרעהו ויאמר ויחננו שחת) a gloss; *כפר נפשו* (as Ex. 30¹², Pr. 13⁸) after Bi.¹, so also Be. St.; Du. (לנפשו), or, with Grimme, *כפר מוצאתי שחת מדרת פרעהו ויאמר ויחננו ויאמר*. *¶* has for v.²³⁻²⁵:

^{23a}. *ἐὰν ὦσιν χίλιοι ἄγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ τρώσῃ αὐτόν.*

ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς Κύριον,

^{23b}. *ἀναγγεῖλῃ δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,*

(^{23b. bis}) *τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,*

^{24a}. *ἀνθέξεται τοῦ μὴ πεσεῖν εἰς θάνατον·*

ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχῳ,

τὰ δὲ ὀστέα αὐτοῦ ἐμπλήσει μυελοῦ·

^{25a}. *ἀπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου,*

^{25b}. *ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.*

Here it is evident that ^{23, 24} are rendered very freely; and that there is an addition after ^{23a}, and either an addition, or a free doubtlet of ²⁵, after ^{24a}. Du. recovers from *¶* two new couplets: *אם יש בלבּו לשוב אל־לֵאָל וְיִדְּעֵהוּ חֲטָאתוֹ: יִחַדֵּשׁ שְׂאֵרוֹ בְּטִיחַ עַל־קִיר* וְיִמְלֹא מֶחַ עֲצֻמוֹתָיו: "whether," he adds, "the couplets are original here, or only a marginal citation, cannot so easily be decided: in any case they would not be unsuitable after ²⁵, but they look much more like an alternative text of ²³⁻²⁵, especially with *¶*'s *לְמוֹת מוֹת* for *לְמִיתָהּ* in ^{22b}" (which, however, Du. does not accept). [The irregularity in form extends back to v.²³; in *¶* v.²³ is a tristich (3 : 3 : 3); ²⁴ is also a tristich and very abnormal (2 : 3 : 2). The tristichs with certain other doubtful features have been or may be avoided, in more ways than one. (1) Bu., in addition to changes in v.²⁴ noted above, omits in v.²³ *מְלִין* and *אחר מני אלף*, so obtaining from ^{23f}. two distichs 3 : 3; but at the same time he very questionably destroys an existing distich 3 : 3 (^{23a. b}), which shows a form of parallelism similar to those discussed in *Forms of Hebrew Poetry*, pp. 78-80; (2) Du. apart from the addition of *וַיִּשְׁלַח* at the end of ²⁴, and changes which are rhythmically neutral, simply corrects the verse division of *¶*, connecting ^{23a. b} (3 : 3), ^{23c. 24a} (3 : 2), ^{24b. c} (3 : 3): for 3 : 2, see 17¹⁴ n. (3) v.²⁴ may be reduced to 3 : 3 as by Bu. (1): and v.²³ expanded to two distichs (3 : 3 and 3 : 2) by providing ^{23c} with a parallel from *¶* (the 4th line of

v.²³ as cited from $\mathfrak{C}$ above); in favour of this is the *order* of the words suggested by $\mathfrak{C}$ והטאתו יודיעהו (not 'וידיעהו ח', as Du.), for this order would then be due to desire for variety of order in parallel lines (*Forms*, pp. 64 ff., 73 ff.).]

25. רַטְפֵּשׁ [since this is (1) abnormal in form, quadriliterals produced by the addition of ר commonly having the ר *after* the first radical (G-K. 309), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. יָשׁוּב in ^b), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 3¹⁹, and that not quite similar to the present, is cited), it is simplest to regard רַטְפֵּשׁ as an error for יִטְפֵּשׁ , not (*ZATW* vi. 212: Kön. *Lex.*), through dittography of ר, for טַפֵּשׁ . The meaning of טַפֵּשׁ is presumably *to be plump*, or *fat*: in Ps. 119⁷⁰ it is used, as frequently in $\mathfrak{C}$, metaphorically of the *insensibility* of the heart: cp. הַשֵּׁמֶן in Is. 6¹⁰, which is rendered by טַפֵּיִשׁ in $\mathfrak{C}$. In Assy. *ṭapāšu* is *to be fat*. Those who retain רַטְפֵּשׁ appeal for support (cp. Ges. B. s.v.) to רִטְפָּשׁ , *lean flesh* (a meaning the opposite of which is required here) with the ר in its normal position *after* the first radical, and to the Assy. *ritpašu*, *wide, broad, receptive* (Del. *Assyr. Handwörterbuch*, p. 626b), which has, however, not ט but ת, and is connected not with the root טַפֵּשׁ but with רַפֵּשׁ, *to be broad*].

כְּנֻעַר נָעַר , *youth* (i.e. the age of youth), 36¹⁴, Ps. 88¹⁶ (נָעַר כְּנֻעַר), Pr. 29²¹ †; = נָעָרִים , 13²⁶ 31¹⁸ al. Hrzs. Hi. Du. *more than* (in) *youth* (see on 11⁷): Di. (objecting that this rendering would go beyond ^b), De. Bu. *through youthful vigour, youthfulness* (*von Jugend(kraft), Jugendfrische*). [כְּנֻעַר , as *that of a youth*, cp. 2 K. 5¹⁴.]

וַיֵּשֶׁב Bi. Du. Be.^K יָשׁוּב (with יִטְפֵּשׁ in ^a), supposing ²⁵ to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

בְּעִלְזָּמִיר 20¹¹.

26. $\text{וַיִּרְצֶהוּ וַיֵּרָא}$ [הוּ] . . . וַיֵּשֶׁב Bu.

וַיֵּרָא The sense shows that the subj. is the restored sufferer: וַיִּרְצֶהוּ , and he (God) lets him see (Bu. [וַיֵּרָא], Oo., Be.^K with?) is not necessary. [In spite of the intervening וַיִּרְצֶהוּ with

God as subj., the subj. of וַיֵּרָא would easily be understood to be the same as that of its parallel term יַעֲתֵר. Bu.'s emendation would, however, prepare the way for וַיֵּשֶׁב in °, if that were correct; but see next n.]

וַיֵּשֶׁב Du. Be. וַיִּסְפָּר, or (better) וַיְבַשֵּׁר. The emendation is attractive; but the following **עַל אַנְשִׁים** in ²⁷ (with which **לְאִנּוּשׁ**, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of **אִנּוּשׁ** in the two parallel lines may be due to transcriptional error of the kind referred to in 8³ n. Ehrlich in ^{27a} **אֲנָשִׁים**, *the sick*, is improbable: it requires him to emend **יֵשֶׁב** to **יָטַב** (thus repeating the vb. of ^{26c}) and to assume for **הַיֵּשֶׁב** the meaning *to narrate*. Apart from the repetition, Du.'s emendation makes of ^{26c}. ^{27a} an excellent distich of parallel lines: in **מִן** ^{26c}. ^{27a} are two isolated stichoi between the distichs ^{26a. b} and ^{27b. c}.]

27. וַיֵּשֶׁר Rd. **יֵשֶׁר**. **יֵשֶׁר** might, no doubt, be a poetical indic. for **יִשְׁרֵר**; but **יֵשֶׁר**, as an alternative to **יֵשֶׁר**, to *sing*, occurs only once (1 S. 18⁶ Kt.); and most probably **יֵשֶׁר** is intended by the Massoretes to express the sense of *He looketh* (¶ respiciet; Rabb. AV. RVm.).

הָעוֹנִי [not from the root עוה = غوى, whence עוֹן, *error, iniquity*, but from עו = عوى, *to bend, twist* (in Arabic, e.g., of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 38⁷, Is. 21³, La. 3⁹, Jer. 3²¹; and see Dr. on 1 S. 20³⁰]. ¶ for **הָעוֹנִי** has merely *Οἷα συνετέλουν*;

וְלֹא שוּוָה לִי [**וְשָׁוָה**] *non æquale factum est mihi* is supposed to mean: it was not requited to me (Del. Di. Dr. RVmg.), though there is no other instance of **שָׁוָה** with this nuance: still this rendering is less unjustifiable than RV. text, "and it profited me not," and gives substantially what was doubtless the meaning of the originally longer line. **מִן** might perhaps be translated: *and it was not meet* (or, *sufficient*) *for me* (RVmg.); cp. Est. 3⁸ 5²³; but this would give a poor sense, and the line would still remain too short. **וְ** can also be pointed **וְשָׁוָה**: *he hath not made equal*; unless this meant he hath not requited, emendation is necessary]. ¶ *καὶ οὐκ ἄξια ἡτασέν με ὧν ἡμαρτον*, whence Bi. *m.c.* **וְלֹא שָׁוָה לִי בְּחַטָּאתַי**;

Du. ולא נִשָּׂא לִי בְּעֵינַי (cf. 11⁶, as read by him); Bu., to make the subj. clearer, וְיֵאָלֵל לֹא נִשָּׂא לִי; Be.^K as either Bi. or Bu. Bu. adds: "if it is thought necessary to change שׁוּה, נִשְׁלֵם would probably be better than Sgf. הִשָּׁיב."

28. חִיתִּי . . . נִפְשִׁי so Kt. Θ ζ; חִיתִּי . . . נִפְשִׁי, Qrê 𐤇𐤊𐤍, referring the words to Elihu, who, however, only begins to speak again in his own person in v.²⁹.

[מַעְבֵּר בַּשַּׁחַת] an expression not found elsewhere; and Bu. would either substitute for it the מִרְדַּת שַׁחַת removed by him from ²⁴, or read, with 2 MSS, as ¹⁸ 36¹², מַעְבֵּר בִּשְׁלַח. But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v.²⁸ is rhythmically 4:3; if any emendation be attempted, it will be safer so to emend as to restore a 3:3 rhythm: possibly an original מִשַּׁחַת was written בַּשַּׁחַת, and then under the influence of v.¹⁸ amplified by the insertion of מַעְבֵּר.]

29. [פְּעָמִים שֶׁלֹּשׁ] for the omission of ך, cf. Is. 17⁶. "Its omission gave rise to the reading פְּעָמִים שֶׁלֹּשׁ, which is expressed by nearly all Vss." (Hrz. *ap.* Di.).

30. [לְהַשִּׁיב] Be.^K, after ζ, הִשָּׁיב or מִשָּׁיב, quite needlessly. [לְאֹרֹר] for לְהַאֲרִיךְ, with elision of ה, for which in Nif. there are a few (doubtful) parallels, G-K. 51^l (the elision in *Hif.* is more frequent: *ib.* 53^q). Du. בּוֹ אֹרֹר חַיִּים (better, לְהַאֲרִיךְ, to let the light of life shine upon him. ζ Bu. Be.^K ("perh."), St. לְרַאֲוֹת for לְאֹרֹר (cf. ²⁸).

32. [חִפְצָתִי צִדְקָךְ] [the infin. after חִפֵּן without ל (cp. G-K. 114^m), and exceptionally with *nun energicum* before the suffix (G-K. 61^d). The punctuation צִדְקָךְ as a noun would also be possible].

33. וְאֵין מִתָּה אֲנִי] cf. Gn. 30¹ וְאֵין מִתָּה אֲנִי.

CHAPTER XXXIV.

3, 4. [℣¹ om. : MSS and edd. of ℣ supply the vv. from Θ : τὸ καλὸν, however, at the end of ² ℣ (= מה טוב, ⁴ ℣) shows that the translators of ℣ had ^{3, 4} before them, though they left the vv. almost entirely untranslated; so Di. Be. Bu. (against Bi.).]

3. לַיְטַעַם לֶאֱכֹל] tastes *in order to eat* (tries before eating), Hi. Di.; tastes *in eating* (לֶאֱכֹל with a gerundial force), Del. ℣ (Θ) ΣΥ βρωσιν, ἡδονῆς, *escas* = לֶאֱכֹל (ל, the *nota accus.*, as 5² n.),—unless, of course, as EVV. (*tasteth meat*), they merely paraphrase. Bu. very plausibly, יַטַּעַם לוֹ אֵכֶל; cf. 12¹¹ וַחַךְ אֵכֶל יַטַּעַם לוֹ.

4. נִבְחַנָּה] Grä. נִבְחַנָּה.

[בינינו] בֵּין, *among*, as Hos. 13¹⁵, Ca. 2^{2, 3}, Ezk. 19² 31³.]

6. עַל] = *in spite of*, as 10⁷ 16¹⁷.

אֶבְיֹאֵן] *I am to lie!* (or, *Am I to lie?*), Di. De. Da., RV. (virtually): the impf., with the same modal force as 9²⁹ (n.). Du. אֶבְיֹאֵן, *I am deceived*: but (Bu.) נִכְבֹּשׁ is not to *be deceived*, but (Pr. 30⁶) to *be made a liar*; the sense is thus substantially that of ℣. Hi. Am I to lie *against* my right? (cf. AV., RVm.), *i.e.* Am I falsely to admit my guilt? [Ehrlich אֶבְיֹאֵן, and this, or something similar, forming a better parallel than אֶבְיֹאֵן, may well be right: cp. Jer. 15¹⁸ כִּי נִצַּח וּמַכְתִּי אֶבְיֹאֵן].

חֲלִי] Du. (“perhaps”) מִחֲצִי (Is. 30²⁹); Be.^K “prps.” חֲלִי, מִחֲצִי. ℣ (Θ) τὸ βέλος μου = ℣.

בְּלִי פֶשַׁע] 33⁹.

7. [Line ^a is short: possibly a word parallel in sense to line ^b has dropped out after כִּי־אֶבְיֹאֵן.]

8. וְאָרַח] Pf. with *waw cons.*, with a frequentative force, carrying on יִשְׁתָּה.

[לחברה] an unusual fem. form of the inf.: G-K. 45^d.

[וללכת] may carry on וארה (EVV. Ew. Del. Di. al.), and is for going, etc. (Dr. 206; Is. 44^{28b}, Jer. 19¹² al.). But it is more natural to take it (Hi. Di. Bu.) as || to לחברה.

9. [לא יסכן] סכן here intrans. = to *make profit*; in 15³ 22² (sq. ל), 35³ (sq. ל) trans. to *profit*.

רצה; אם ראית נָנֵב וַתִּרְצֵן עִמּוֹ 50¹⁸ as Ps. 50¹⁸ רצה עם [ברצתו עם] (or ב), is to *be pleased with*: it thus expresses rather less than AV. RV. *delight himself with*, and rather more than RVm. *consent with* (as Ps. 50¹⁸ EVV.).

10. [לכן אנשי לבב שמעו לי] The line is short: hence Bi. Du. insert הַחֲכָמִים הָאֵלֵּינוּ after לָכֵן, which would in itself be a good parallel to אנשי לבב. Still the short line may have been intended to make the introductory exhortation to attend more emphatic.

[חללה לאל מרשע] On the constr. of חללה with אם, *v. Lex.* (27⁵ n.). When construed with מן, [the act or thing deprecated is regularly expressed by the infin. (*e.g.* Gn. 18²⁵); there would be nothing very strange in nouns taking the place of the infin. as here in מן in both ^a and ^b (מרשע, מעול), though the only actual parallel in OT. is the use of the *pronoun* in Jos. 22²⁹. But the difference here between nouns and infinitives (מרשע, מעול) is merely one of punctuation; and if a word has been lost in ^b (see below) an infinitive in that line was almost certainly originally read, and in that case רשע in ^a is naturally pointed as an infin. also].

[וישרי] [The force of the ל in ^a is extended to ^b]: cp. G-K. 119^{hh}. Bi. Be. Du. St. *m. c.* וַיִּשְׁרֵי, to lengthen the short line,—though the lengthening effected, except upon Bi.'s system (*Ule Shadday me'avel*), is very slight. It is, however, an improvement stylistically, though not perhaps a necessary one (see 15³; but the instances cited by Del. from Is. (15⁸ 28⁶ 48¹⁴ 61⁷) cannot be termed elegancies). Bu. *m. c.* מַפְעֵל עוֹל (cf. ³² 36^{23b}), which naturally brings with it in ^a מַרְשֵׁעַ for מַרְשֵׁעַ. Ἐ μὴ μοι εἴῃ (as though חלילה לי,—against the context) ἐναντι κυρίου ἀσεβῆσαι, καὶ ἐναντι παντοκράτορος ταράξαι τὸ δίκαιον, which somewhat supports Be. Du. in reading וישרי [and

Bu. in assuming a third word in ^b. The rhythm in ^h, Bi. Be. Du. is 3 : 2 (17¹³ n.); in Bu. it is normal—3 : 3; the normal rhythm is also obtained if we read ^צרָק מַעֲנֶה, as in 8³ (יעוֹת צ'), with ^ער, which has the same phrase in both passages—*ταράξαι* (8³ *ταράξει*) τὸ δίκαιον].

II. ^לפֶּעַל I MS Reiske, Grä. Be. ^לפֶּעַל, which might, of course, be right, but is not necessary (cf. ^לו יְרִי אֲדָם יֹשִׁיב לוֹ, Pr. 12¹⁴): ^ער have *according to*, but this may be merely a paraphrase.

[^ובֹּאֲרָה] ^Ε καὶ ἐν ^ττρίβῳ = ^ובֹּאֲרָה, which would give a very poor sense.]

^ויִמְצִיאֲנוּ] cause it to *find, overtake, befall*, Hif. of ^צמָצָא, as used in such passages as 31²⁹, Dt. 31¹⁷, Ps. 21⁹, Is 10¹⁴.

12. ^ואֵף אֲמַנִם 19⁴.

^ויִרְשִׁיעַ] the Hif., in the sense *act wickedly* (the “internal” Hif., G-K. 53d), is a late usage: Dn. 9⁵ and Ps. 106⁶ ^והִרְשַׁעְנוּ (in the original passage, ^ורָשַׁעְנוּ, 1 K. 8⁴⁷). Bu. Du. Be.^K St. ^ויִרְשַׁע, which, as ^והִרְשִׁיעַ is trans. in vv.^{17. 29}, may be right.

13. ^ופָּקַד עָלָיו] *entrusted to him*: ^ופָּקַד עַל as 36²³, Nu. 4²⁷, 2 Ch. 36²³.

^ואֲרָצָה] here and 37¹² might be a poetical form for ^ואֲרָץ (properly an old accus. termination: G-K. 90f); but it is more probably a false punctuation for ^ואֲרָצוּ = ^ואֲרָצָה (so 1 MS), Bi. Bu. Be. (compare especially Pr. 8³¹ with 37¹²).

^ושָׂם] Schl. Hi. supply in thought ^ועָלָיו from ^א, who hath *laid* (upon him), etc. ? ; but ^ומִי implies a *new* sentence into which it would be very forced to carry over the force of ^ועָלָיו. Be. would *insert* ^ועָלָיו after ^ושָׂם, which, of course, is unexceptionable [giving a real parallel to ^ופָּקַד עַל; but it produces the doubtful rhythm 3 : 4 (21¹⁶ n.)]; Di. Del. *set, founded* (38⁵, Is 44⁷ (text doubtful)): but in this sense ^ושָׂם would be a weak word; in 20⁴ (cited in Be.^T) ^ועָלֵי אֲרָץ מִנִּי שִׁים אֲדָם עָלֵי אֲרָץ, the addition of ^ועָלֵי אֲרָץ makes the case entirely different. Bu. ^ושָׂמַר, *keepeth*, Du. ^ובָּתְּבַל, “*And who attendeth to the whole world?*” ^ושָׂם (*sc.* לְבֹ; see next n.), as 23⁶ al. EVV. *disposed*, reads into ^ושָׂם more than it contains: *posuit*, not *disposuit*, is the equivalent of ^ושָׂם.

14. ^ויָשִׁיב] so Or.^{Qrē} (Baer, p. 58): 5 MSS Or.^{Kt.} ^ויָשִׁיב;

cp. §. **לָבוּ אֵל** **שָׁם** is to *set one's heart* (i.e. mind or attention) *upon*, to *regard* (¹⁸ (על), ²³); **הָשִׁיב לָבוּ אֵל**, to *turn back one's attention to*, would, if correct, mean substantially the same. Either **רוּחוֹ** or **נִשְׁמָתוֹ** would, in this case, seem to be superfluous: omitting one (Ley omits **רוּחוֹ**) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3 : 3 rhythm restored] by omitting **לָבוּ** (as originally a marginal gloss on ^{13b} **שָׁם**, which has found its way by error into the text of ^{14a}), and reading **אֵם יִשִּׁיב אֵלָיו רוּחוֹ**; so Bi. Bu. Du. Be.

(1) [**אֵלָיו**] [as in ^b refers to God; but under the influence of the intrusive **לָבוּ** (see last n.), **וְ** (ad eum) referred it to man: and RV. actually substitutes "man" for "him"].

16. **וְאִם-בִּינָה**, **בִּינָה**, as accented, can be only the imper., for which, however, after **אֵם**, even if **אֵם** be taken as expressing a wish (Ps. 81⁹ 95⁷ 139¹⁹), there is no parallel (in Gn. 23¹³, even if the text is correct, **לֹא** precedes the imper.,—**אֵם אַתָּה לֹא שָׁמַעְנִי**): the least change that is necessary is, therefore, **בִּינָה**, and if (there is) *understanding* (so Di. Du.): but in this case **וְאֵם** **בִּינָה** would be expected, and it is much better to read **בִּינָה** (Bu. Be.). **Ⲭ ⲀⲚ Ⲛⲧⲩ** all express a verb: but this is scarcely evidence that they *read* **בִּינָה**; they may be free renderings of **אֵם-בִּינָה**.

17. **הֲאֵף** 40⁸ [Gn. 18²³ **הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע**, wilt thou really sweep away the righteous with the wicked, Am. 2¹¹ **הֲאֵף אֵין זֶה**, Is not this really (so)? So here: can one . . . really govern? or the force of **אֵף** may here be expressed in English by emphasis, an incredulous *can*? *Lex.* 65a].

יִחְבֹּשׁ is to *bind*, *bind up*, especially a wound (Hos. 6¹ al.), and the hair (Ex. 29⁹): here = *keep under control*, fig. for *rule*. The sense (only here) is peculiar (cf. **עָצַר**, 1 S. 9¹⁷); and perhaps based on Is. 3⁷ **לֹא אֶהְיֶה חֲבֹשׁ** (**Ⲭ ἀρχηγός**), though there the sense *bind* is clearly felt, the meaning being, bind up and repair the ruined state.

צָדִיק כָּבִיר [On the two adjectives **ἀσυνδέτως**, as often in Arabic, see] Ew. 270d; Del. [Kön. iii. 376m].

יִתְּרִיעַ 2 MSS **יִרְשָׁע** (*act wickedly*, as ¹²); so also **ⲩ**

(only misunderstanding ירשע in the sense of *condemns*, Dt. 25¹); Be. ירשע.

18. [האמר] read with 1 MS G (ὁ λέγων), S^H, Mich. Ew. Di. Bu. Du. RVm. etc. האמר. האמר (the form אמר, as Pr. 25⁷ אמר, Ezk. 25⁸ Mass. and old edd.†: with prefixes always באמר, לאמר) is supposed to mean, *Is there a saying . . . ? = Can it be said . . . ?* or (EVV.) “*Is it fit to say . . . ?*”; but there is no parallel to this use of the simple *inf. c.* (כי טוב אמר-לך, Pr. 25⁷, cited by Del., is quite different): to express such an idea would require האמר (cf. 40², Jer. 7⁹), or הלאמר (cf. Est. 7⁸, 2 Ch 19², Gn. 30¹⁵; Dr. 204 *end*), or היש לאמר (cf. 2 S. 14¹⁹ *al.*; Dr. 202. 1 with *n.*). Either האמר, or Grä. היאמר, or Honth. האמר (cf. v.³¹), or Ley אמר מי (cf. 36²³), would express substantially (and correctly) the supposed sense of ה (can בליעל be addressed to an earthly king? how much less then canst thou condemn the Almighty, v.^{17b}?): but that the question ^{17b} can only be answered in the negative is evident without further proof; and this reading spoils the connection of אשר in ^{19a} (the insertion of *how much less to* in EVV. in ^{19a} is obviously quite illegitimate).

בליעל [for איש ב', cp. 2 S. 23⁶, Nah. 2¹. On theories as to the etymology of the term, see Moore or Burney on Jg. 19²²; *EBi. s.v. BELIAL*].

19. [נפר] 21²⁹ n. Du. proposes הכיר, *sc.* פנים.

שוע [see n. on 36¹⁹].

[לפני] *before, above*: as Gn. 48²⁰.]

[כי מעשה ידיו כלם: רגע ימותו וחצות לילה] ^{19a. b} are obviously parallel lines; in spite of some corruption in ^{20b} (יגעשו), ^{20b. c} are almost as obviously such: between these two distichs the intervening matter ^{19c. 20a} should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for ^{20a} is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 (21¹⁶ n.); and perhaps it may be added, (3) רגע and חצות לילה look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding ^{19c. 20a} as a distich (Du.), is (RV. Bu.) to combine ^{19c} with ^{19a. b}, and ^{20a} with ^{20b. c} so as to

obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the *end* of a distich, and the second by *prefixing* a line to another distich, would be sufficiently suspicious. It is doubtful whether ^{19c. 20a} are, as and where they stand, a part of the original text. $\mathfrak{E}$ has no translation of ^{19c} in $\mathfrak{H}$, for such are not the last words of v.¹⁹— $\theta\alpha\nu\mu\alpha\sigma\theta\eta\gamma\alpha\iota\ \pi\rho\acute{o}\sigma\omega\pi\alpha\ \alpha\upsilon\tau\acute{\omega}\nu$. $\mathfrak{E}$ in ²⁰ is very free, if really a version of anything like $\mathfrak{H}$; Du. suggests that $\mathfrak{E}$ in ^{19. 20} contains a translation of ²⁵ (לילה) rather than of ^{19c. 20a}. But $\mathfrak{E}$ cannot be safely appealed to against the originality of these lines.]

20. הצות לילה] [Ps. 119⁶² and (ה' ה') Ex. 11⁴†: elsewhere חצי (ה)ל].

יגעשו עם ועברו a people (the people of such potentates, v.^{19a. b}) are shaken violently, and pass away (Di. Del.). נעש is to *shake violently*: of the earth, Ps. 18^{8a. b}, in Hithp. of waves *tossing themselves*, Jer. 5²²; of nations reeling to and fro (under fig. of drunkenness), Jer. 25¹⁸. But the sense thus obtained is not satisfactory: we expect, as the subj. of יגעשו and ועברו, not עם, but the שרים and שוע of ^{19a}. Bu. Be. Oo. Honth. שועים (שו) fallen out after the preceding שו—) [Ehrlich שרים] for עם: Du. מעם for עם. The fig. of יגעשו is, however, very strong for either שועים (Bu.) or שרים and שוע (Du.): read probably יגרשו מעם, they are *driven out from* a people (*i.e.* a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term ("the mighty") in ^{20c} without a parallel in ^{20b} is awkward: and it would be best, if יגרשו מעם be read in ^{20b}, to emend ^{20c}. Richter proposes for ^{20b. c} יגעשו נם יעברו ויסרים אביר לא ביד, And a mighty one (*viz.* God) removes them without hand; but this by introducing a term for God as the subj. in ^{20c} spoils the effect of the phrase לא ביד. Till something better than this is proposed, it is perhaps safest to assume that ^{20b. c} each contained a term for the classes mentioned in ^{19a. b}. To avoid the objection taken to יגעשו read ינעשו; Bu. thought of ינע, but rightly rejected the act. vb. on the ground that God is kept in the background.]

אבירים, ויסיר, another MS ויסורו] ויסירו אביר. The 3rd pl. can be explained (as 4¹⁹ 6² 7³ etc.) by G-K. 144g. But either Be. ויסורו אבירים, or Du. St. ויסיר אביר (the subj. being God), or Bu. ויסר אביר, is preferable—the last being the neatest and best.

[לא ביד] [cp. Dn. 2³⁴ ער די התנורת אבן די לא בידן: not by human hands, but by something very different, viz. Divine agency. Similarly La. 4⁶: and, with אפס in place of לא, Dn. 8²⁵ באפס יד ישבר; cp. n. on אש לא נפח, 20²⁶].

23. [כי לא על איש ישים עוד] usually taken to mean, He doth not long (עור as Gn. 46²⁹ עור צואריו עוד, a rare usage) consider a man (שים על, sc. לבו; see on v. 14): Di., objecting that this says too little, He doth not *still* (after he has done the deed,—“erst noch”) consider a man; Hi. De., taking שים in the military sense which it has in 1 K. 20¹² (על וישמו ויאמר שים), He doth not long (עור again as Gn. 46²⁹) *attack* a man. But the עוד in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (להלך אל אל) (במשפט). Read with Reiske, Wr. Bu. Be.^T Du. מועד (Be.^K ישים מועד), equally suitable though the pers. subj. has the support of the context: Du. Be. al. מועד (ישים מועד), He doth not (like a human judge) appoint a *stated time* (1 S. 13⁸ שמואל אמר or שם) (למועד אשר) for a man (to appear, viz., for judgment, 23^b).

[להלך אל אל במשפט] The idiom is unusual; but it is unwise to substitute אל for אה (Ehrlich), since this only half recovers the commoner idiom בוא אה במ' (Ps. 14³²) or הביא, בוא (14⁸ 22⁴, Is. 3¹⁴, Ec. 11⁹).]

24. [ירע] Aram. for ירין, as Ps. 2⁹ [Is. 24¹⁹: see *Isaiah*, p. 470].

8² n. [כבירים]

[לא חקר] a short circumstantial clause introduced by a negative of the same type as 8¹¹ 24¹⁰ etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in 36²⁶ as also in 5⁹ 9¹⁰: without (the possibility) of investigation (Bu.).]

ויעמד in the older Heb. העמיד is lit. to "make to stand," in the later Heb. it is used more formally in the sense of to set or place; cf. Dn. 11^{11, 13, 14}; LOT⁹ 535,¹ 503, No. 4. Bu. ויעמד.

25. מַעֲשֵׂה † an Aramaism (as Dn. 4³⁴, and often in Syr.) = Heb. מעשה. [To avoid the Aramaism Ehrlich, assuming haplography of מ, reads מַעֲשֵׂהֶם.]

[לילה] acc. of time, in the night: cp. בקר, Ps. 5⁴; צהרים, Ps. 91⁶: G-K. 118i.]

26. תַּחַת רָשָׁעִים] *instead of the wicked*, which is supposed to mean *like the wicked, as if they were wicked* (ἢ quasi impios), treating them as common malefactors; [and Ehrlich would even make במקום in ^b synonymous with תַּחַת in this sense, emending רָשָׁעִים || רָשָׁעִים רָשָׁעִים]. But this would imply that the כְּבִירִים were themselves not wicked: besides, תַּחַת nowhere else means *like*. The text must thus be at fault. Bi.¹ Bu. תַּחַת הַמָּתוֹ, רָשָׁעִים, *His wrath shattereth* (Is. 9³) the wicked. The emendation [which restores to ²⁶ the normal 3 : 3 rhythm and good parallelism without, like the emendation next noticed, destroying the normal rhythm in v.²⁵] is a good one: whether it is right or not is more than we can say. Be.^T יִדְבְּאוּ מִתַּחַתָּם רָשָׁעִים (מִתַּחַת, *from their place*, as Ex. 10²³, Zec. 6¹²), with וְהִפְקֹם לֵילָה in ^{25b}: this in itself is also good; but ^{25b} is rather short. Other more radical emendations do not commend themselves. G omits ^{24b}, and for ²⁵⁻²⁶ has: ὁ γυρωρίζων [thus not expressing לבן] αὐτῶν τὰ ἔργα, ἔσβεσεν δὲ ἀσεβεῖς, ὁπατοὶ δὲ [A + ἐγένοντο] ἐναντίον αὐτοῦ, whence Bi.² obtains two distichs: יָרַע כְּבִירִים לֹא: חָקַר כִּי יִכִּיר מַעֲבְדֵיהֶם: יִדְבְּכוּ רָשָׁעִים סָפֶקם בְּמָקוֹם רָאִים: Be.^K, keeping ²⁴ as it is, omits ²⁵ to לֵילָה, and then reads: וְיִדְבְּאוּ תַּחַת רָשָׁעִים: סָפֶקם בְּמָקוֹם רָאִים: (רָשָׁעִים): (רָשָׁעִים), after Houb. (so also Oo. St.); for רָשָׁעִים (Du.), *fissures, ruins* (common in Aram.), see Am. 6¹¹.

[בְּמָקוֹם רָאִים] The phrase seems rather weak; but neither רָשָׁעִים (Ehrlich; see above) nor רָפָאם (Wr.) is a probable substitute for רָאִים.]

27. אִשָּׁר עַל כֵּן] usually regarded as a variant of כֵּן אִשָּׁר, *Because* (Gn. 18⁵ etc.; Lex. 475b); but Di. supposes עַל כֵּן to point on to ²⁸ לַהֲבִיא, "who therefore have turned aside from

after him, . . . *in order to bring*," etc. (this, however, is really nothing more than a statement of the literal sense of אשר על בן, and an explanation of the manner in which it (or כי על בן) comes to mean *Because*; see *Lex. l.c.*): in either case ²⁸ expresses the *intention* of the acts described in ²⁷; the men in question so act with the intention of challenging God to assert Himself. Ἐδιδ for אשר על בן, whence Bi. St. omit על בן; but the rendering is not evidence that Ἐ did not *read* על בן; the translators of EVV. render *Because*, and they certainly read על בן.

28. [להביא] whether this is dependent on על בן or on the verb in ²⁷, the meaning is the same: the v. expresses (as explained above) the intention of the actions described in ²⁷.

עליו = אליו (*Lex.* 41a, 758a), cf. Gn. 18²¹: hardly = *up to*, (for which Di. quotes Is. 17⁷ 31¹, 2 S. 15⁴, 2 K. 25²⁰).

[וצעקת] a different word might have been expected [סלסל . . . סלסל: Ἐ om.]: Du. suggests שועת (Ps. 18⁷ 34¹⁶ 40² 102² al.) or צוהת (Ps. 144¹⁴, Is. 24¹¹, Jer. 14² 46¹² †); [cp. 8³ n.].

ישמע . . .] after להביא, as 33¹⁷: see Dr. § 118.

29. [Both lines are conditional sentences without conditional particles (G-K. 159b.): for the rhetorical question as the apodosis, cp. 9¹² 11¹⁰ 23¹³.]

[ישקט] [may be punctuated as Qal יִשְׁקֵט, *is still*, i.e. does not interfere (cp. Ps. 83², Is. 62¹): even if punctuated יִשְׁקֵט (H), it still] may mean *showeth quietness* (37¹⁷, Is. 7⁴ 57²⁰ = Jer. 49²³); but the Hif. may be intended here to express *giveth quietness* (cf. Ps. 94¹³). [Yahuda (*JQR* xv. 713) interprets יִשְׁקֵט after Arab. اسقط, *casts down*, *causes to fall*.]

[יִרְשַׁע] [To gain a more direct antithesis to יִשְׁקֵט, Hi. Del. Be.^T (but not Be.^K) emend יִרְשַׁע to יִרְעַשׁ, *causeth disquiet* (cp. Is. 14¹⁶)—"eine Verschlimmbesserung" (Bu.). Ehrlich: יִרְשַׁע, if he be still, who can be saved?].

[יִשְׁוֹרְנוּ] Bu. יִפְרְנוּ, who will correct him? (40²). Wr. Be.^T (but not Be.^K) [יִשְׁרְנוּ, from שרה (cp. 37³), when he removes the condemned (lit. hides the face, viz. of the prisoner), who can release him?].

29, 30. ועל גוי ועל אדם יחד : ^{30a} מִלֵּל אֶדָם חֲנָף ^{29c} : ^b מִמִּקְשֵׁי עָם : ^{29c} Both towards (*or* against : *sc.* he hideth his face) a nation, and towards (*or* against) a man, alike ; ^{30a} That a godless man reign not, ^b That there be no snares of the people (to lure them, viz. to destruction). The use of מֵן is in itself quite regular, both in ^a (*Lex. s.v.* מֵן, 7b (a)) and ^b (מִמִּקְשֵׁי עָם = מִהוֹיֹת מִקְשֵׁי עָם, as 1 K. 15¹³, Is. 7⁸ al. : *Lex. s.v.* מֵן, 7b (b)) ; but the sense of both ^{29c} and ^{30b} is forced. Bu. regards ^{29c} as a gloss, intended to state expressly that ^{29a, b} is applicable to an individual (Job), not less than to a nation : he then continues (connecting with ^{29a}), after Θ (*βασιλεύων*), Τ (*מִמֵּנִי מַלְכָּא*), Υ (*qui regnare facit*) אֶדָם חֲנָף, and then fills up the short ^{30b} by prefixing מִשָּׁל : “When he maketh a godless man king, (Even) a ruler out of the snares (*fig.* for destroyers) of the people” (or, alternatively for ^{30b}, מִמִּקְשֵׁי עָם, “a perverse one, of the oppressors of the people”). But, as the verbs in ^{29a, b} are sing., would there be any need to add a note to point out that the reference was to an individual, as well as to a people? Du., rejecting אֶדָם חֲנָף as a gloss intended to explain what the מִמִּקְשֵׁי עָם are, makes a distich out of ^{29c, 30} : יַעַר אֶדָם יַעַר : ^{29c, 30} מִמִּקְשֵׁי עָם מִמִּקְשֵׁי עָם (or יַעַר), “But he *watches over* (8⁶) a people and over men, That no snare of the people reign” (מֵן in מִמִּקְשֵׁי עָם partitive, as מימי, 27⁶ n.). Be.^K prps. יַפְקֵד for יַחַד ; so St. : [Richter אַחֵר for יַחַד (אֶדָם אַחֵר = individual, and conjecturally prefixes to ^{29c} וְהוּא יַפְקֵד בַּמִּישָׁרִים ; But (whatever may seem to be the case, ^{29a, b}) *he* visiteth in equity, Both nations and individuals].

[אֶדָם] commonly understood by modern interpreters to denote here the *individual* in antithesis to גּוֹי, a *nation* (see last n.), though Υ *super gentes et super omnes homines* (cp. Du. as cited in last n.) treats יַחַד אֶדָם as a larger *community* than גּוֹי. אֶדָם, properly a collective, so far retained in Hebrew its original character that it never developed a pl. (ct. Phœn. אֶדָמִים), individuals of the human race being commonly indicated by בְּנֵי אֶדָם, pl. בְּנֵי אֶדָם, as individuals of the bovine kind were indicated by בְּנֵי בָקָר, בְּנֵי בָקָר. Nevertheless the sing. אֶדָם does at times refer not to the race, but to individuals of it, and may sometimes be

31-32. "For did one (ever) say to *God* (emph.), I have borne (punishment), without offending (so Ew. Hengst. Di. Reuss: Rashi, Ges. *I will not offend*; but in this case עור would be expected): Beyond (that which) I see, do *thou* teach me; If I have done unrighteousness, I will do it no more." הָאָמַר is, of course, the pf. with ה interrog.: אֶל-אֵל is prefixed for emphasis, cp. (also before ה) Neh. 13²⁷ לָכֵם הִנֵּשְׁמַע, Jer. 22¹⁵, and (before וי) Is. 28^{15, 18}, Mic. 5⁴, (before למה) 1 S. 20^{8b}. The subj. of אָמַר is הָאָמַר (21²² 30²⁴: see G-K. 144e). [Other interpretations of the v. really require הָאָמַר to be differently punctuated, or emended: הָאָמַר, Θ, Du. (see below); אָמַר (Reiske, Ley); להאמר (Bi.); בִּי אֵל אֵלֶּה אָמַר (Be.^K (alt.), Richter; cp. מַלְאָכַי וְלִבִּי אֶלֶּה אָמַר.]

[לא אהב] = *without offending*: cf. Ps. 26¹, Lv. 1¹⁷ (Dr. 162). אָהַב, in late Heb., is to *deal corruptly, harm, offend* (Neh. 1⁷ †); elsewhere in OT of *material* ruin or destruction; cf. 17¹; also Aram. אָהַב, to *hurt, destroy*, Dn. 4²⁰ 6²³, Ezr. 6¹² †, Hithp. to *be destroyed*, Dn. 2⁴⁴ 6²⁷ 7¹⁴ †; אָהַב, Dn. 6²³ *harm* (of an *offence* against a king). [Richter לא אהב with אשמת for נשאתי.]

אָחוּהּ] *apart from* (Gn. 41⁴⁴): for the *st. c.* before a rel. cl., with ellipse of *that which*, cf. Jer. 2⁸, Ps. 65⁶ (G-K. 130d). Θ (Θ) ἀνεμῆμαυτοῦ (בלערי) ὁψομαι, σὺ δὲ ἰξόν μοι. Du. Be., however, emend the verses so as to make them contain a confession of sin: כִּי אֶל־אֱלֹהִים הָאֲמַר (אֶל־אֱלֹהִים אָמַר. Be. (Be. after Ὑ si erravi (אִם הִטָּאתִי אָחוּהּ (אִם הִטָּאתִי עוֹד: אָחוּהּ (Be. הִתְשַׁאֲתִי). וְנִי: If (there is) one that saith to God, “I have lifted myself up, I will no more deal corruptly; I see it (*i.e.* I see that I have sinned, and deserve punishment, but admitting that he ‘does not know if אָחוּהּ is right’: Be. If I have sinned), do thou teach me (*sc.* how I may escape the consequences of my

sin), If I have done unrighteousness, I will do it no more." According to Du., in ^{31a} יֵשׁ must be either understood or inserted; but in either case כִּי אֶל־אֵל הָאֵמֶר is extraordinary Heb. for "If one saith to God": in אַחַבֵּל בְּלִעְדִּי בל is dittographed, and עֵד עֵד yields עֵד.

33. "Is he to recompense thee according to *thy* (emph.) judgment, that thou refuseth it (art dissatisfied with what He *does* do)? (I say this), for *thou* must choose, and not I (who am satisfied); Say, then, what thou knowest" (*i.e.* propose a juster system of recompense)! So Di. Del. Bu. מַעֲמֵךְ: cf. עֵם = *in the mind or judgment of* (9³⁵ 10¹³ 27¹¹); and מַעֲמֵם, Gn. 41³² and 2 S. 3²⁸ אֲבִנִּי אֲבִנִּי עַד עוֹלָם מִדְּמִי אֲבִנִּי.

יְשַׁלְּמֶנָּה the fem. sf., with the force of a neuter, referring to an object understood from the context (cp. Nu. 23¹⁹, 1 S. 11²; and see G-K. 135*p*): Bu. Du. Be. יְשַׁלְּמֶנָּה. An obj. of מַאֲכָלָהּ is much desiderated: Bi.¹, cleverly, מַאֲכָלָהּ אֵל מַאֲכָלָהּ. Du. Be.^T (Be.^K "sed l. prb. ff") (Be.^T עֲצָתוֹ or מִשְׁפָּטוֹ) הַמַּעֲמֵךְ כִּי מַאֲכָלָהּ הָאֵל הַמַּעֲמֵךְ "Shall he on thy account [?] recompense, that he refuse (*Dass er verwürfe*: but ? for מַאֲכָלָהּ) his (the penitent sinner of ³¹, according to Du.'s view of that v.) desire (to be forgiven)?" Against the sense of מַעֲמֵךְ; and otherwise far-fetched. [Richter places וְהָיָה יָדָעַת דָּבָר before הַמַּעֲמֵךְ, and supplies the words with a parallel line הָרָאָה לְהַשְׁפִּט אֹתִי, treating the distich thus obtained as the conclusion of the disputant's challenge to God (begun in ^{31b}). The remainder of ³³ (from הַמַּעֲמֵךְ to וְלֹא־אֲנִי) contains Elihu's comment on the challenge: here Richter reads יְשַׁלְּמֶנָּה for יְשַׁלְּמֶנָּה and אֲנִי for אֲנִי; and renders, Appear to dispute with me, And say what thou knowest; Must he according to thy judgment repay (das Regiment führen), if something does not please thee, So that thou shouldest choose and not the Lord. Highly conjectural, and אֲנִי is against the usage of the book, excepting in 28²³. The last objection could be avoided by reading (with Ley) אֲנִי for אֵל.]

35. [הַשְׁפִּיל] with יֵשׁ as Jer. 3¹⁵ (G-K. 53*k*). Here an inf. abs. Hif., with the force of a substantive, as Jer. 3¹⁵ (unless רָעָה be read), and הַמַּשְׁפִּיל, Jb. 25² (see *n.*). בְּהַשְׁפִּיל (Olsh. § 191*c*, p. 359, Bu. Du.) is not an improvement.

36. אָבִי†] if correct (as אָבִי, my *father* (V *pater mi*), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. *ad loc.*) as 1 impf. sg. from Arab. *bayya*, properly to *come in*, especially as a *refugee* or *suppliant* (= Heb. יָבֵא: cf. دَخِل; دخول), and then to *entreat*; in common use in the Hauran in this sense (pf. *bît, bînâ, I, we, have entreated*; impf. *yebî, tebî, tabîn* (fem.), *abî*; plur. *yebû, yaben* (fem.), *tebû, taben* (fem.), *nebî*: his collection of Hauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, אָבִי will mean here, *I pray* (God) that Job may be tried. But the explanation would be more satisfactory if to *entreat* were not (as appears to be the case) a relatively modern dialectical sense of *bayya*. [בִּי, in בִּי אֲרִנִי, is explained by Wetzst. from the same √: properly, *an entreaty to my lord!* = *I pray my lord* (cf. *Lex.* 106a, b), but is otherwise explained by Köhler in *ZATW*, 1916, 26 f.; cp. *ib.* 216.] A wish is also expressed by אֲבִינָא פִּחְ דְּאַבְרָהָם דְּבִשְׁמִינָא יִבְחֵן אֲבִינָא (with a double rendering of אָבִי), or, according to another reading, אֲבִינָא יִבְחֵן; and if we emend with Perles אִם (*If only* . . . as Ps. 139¹⁹). Ἐὰν οὐ μὴν δὲ ἀλλὰ (μάθῃ Ἰώβ), whence Hi. אֲבִל (= *howbeit*, as in late Hebrew as Dn. 10^{7, 21}, see *Lex.*), Sgf. Bi. אֵלם (as 2⁵ 5⁸ al.); אֵל־אֵל, of a *truth*, whence Mich. Bu. (“possibly”) אֵלֵן (32⁸); Grä. אֲמֵנִם. Bu. om. אָבִי (so Oo. Grimme, St.) as dittographed from 35^a אֲבִיב. Du. (after Ἐὰν μάθῃ) יִבְחֵר for יִבְחֵר: Ah (assuming אָבִי to be a particle expressing a wish), that Job would *let himself be warned* for ever!

[עַל תְּשׁוּבוֹת בְּאִנְשֵׁי אֹהֶן] There are many cases in which ב has the force of *in the capacity of* = *as* (*Lex.* ב, 7a, p. 88), and some (*ib.* 7d) in which (unless ב should be read) it denotes *in the form of*, as in a comparison, Ps. 37²⁰ and 102⁴ כָּלֹו בְעֵשֶׁן (but כְּעֵשֶׁן, Is. 51⁶); but this passage (“by reason of answers *in the capacity of* naughty men”) and 36¹⁴ go beyond these; and it is better to read כְּאִנְשֵׁי by reason of answers *like* (those of) naughty men (כְּ pregnant as in Ps. 18³⁴, Is. 29⁴ 63²: *Lex.* 455a); so 2 MSS, Ol. Be. St. (Ἐὰν ὥσπερ can hardly be cited for כְּ: RV. reads ‘ב, but still has *like*!). [תְּשׁוּבוֹת as 21³⁴; but the absence of the suffix here is sus-

CHAPTER XXXV.

2. [הזאת] points on to ³ . . . בי ל' חשב, as 33¹⁰ 13²⁴ al. מֵאֵל [אמרת צדקי מֵאֵל] (Or) sayest thou, "My righteousness is more than God('s)" ? so Del.; and Ew. substantially, but treating אמרת as a subordinate circ. cl., "*thinking* that . . ." Di. Bu. Du. "Or callest thou it, 'My righteousness before [מן, 4¹⁷ n.] God'? that," etc. : אמרת (which does not by itself mean *call*) for (or לָהּ) לוֹ ; אמרת לוֹ ; [cp. נֹאמַר ל' , to be called, Is. 4³ 19¹⁸ 61⁶]; the ellipse, however, makes the construction hard. [On either view the style is awkward and . . . כי תאמר אמרת is scarcely an elegance.] Σ ($\delta\acute{\iota}\kappa\alpha\iota\acute{o}\varsigma\ \epsilon\iota\mu\iota$), $\Sigma\Theta\Upsilon$ (iustior sum), i.e. (unless the VV. paraphrase) צִדְקָתִי ; so Ol. Be.

3. [יסכן] cf. 15³ 22².

לך] indirect narration (without כִּי) after מָה : cf. 22^{17b}, Ps. 64⁶; and see G-K. 157a. The indirect changes here into the direct narration (אֲעִיל) : the opposite change in 19²⁸ $\mathfrak{M}$ 22^{17b} $\mathfrak{M}$ [with מָה אֲעִיל, cp. מָה נֹתֵיל, 21¹⁵]. Grä. Du. Be. St. Bu. לִי.

[מִחַטְאֹתִי] *more than my* (hypothetical) *sin* = more than if I had sinned : cf. Ps. 18²⁴. Perhaps (Bu.) מִחַטְאֹתִי (the inf. as Ezk. 33^{12 end}). [Ehrlich avoids these rather doubtful locutions by reading in ^{3b} אִם תִּחַטְאֵתִי מָה אֶפְעַל, cp. 7²⁰; but is this probable before v. 6?]]

4. [אשיבך מלין] In prose הָשִׁיב פ' דָּבָר (1 K. 12^{6.9.16} al.).

[ואת רעיד] (ואת שלשת רעיד Σ) : cp. 32³ (if רָעִי and not אֲנָשִׁים is original there). Be.^T prefers רָע, *thought*: and *thy thoughts with thee*].

5. [שחקים] [36²⁸ 37^{18.21} (all Elihu): in Job elsewhere only, 38³⁷].

6. [מהתפעלבו] presupposing תִּפְעַל (G-K. 64c), though the form in use is always יִפְעַל, etc. Rd., probably, תִּפְעַל.

established, would be the more natural; though here in particular Kō. (iii. 373^k) feels that שם approaches an *inferential* force].

[ולא יענה] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of ^b, so that it yields a natural reason for יענה ולא; רעי[ה]ם, *because of the pride of their thoughts* (or, *purposes*: Ps. 139^{2, 17}), would be easy, but not altogether satisfactory.]

13. [ישורנה] שוא is masc.: rd. probably ישורני (Du. Oo. St. Bu. Be.^K alt.). Bi. Du. ("perhaps") Be.^K alt. insert שפת before שוא (cf. שפת און, Pr. 17⁴); but the more general שוא is preferable. Ley, Be.^T אך שועתם.

14. [אף כי] = how much less, when . . . (Lex. [s.v. אף 2]), as Ezk. 15⁵: so "how much more, when . . .," Pr. 21²⁷, 2 S. 4^{10f}; cp. ואף כי, 1 S. 23³, 2 K. 5¹³; Hi. Del. here and in Neh. 9¹⁸ take אף כי as = yea, when [Lex. s.v. אף כי].

[תשורנו] "(that) thou beholdest him not." Indirect nar., as ^{3a}. [The closeness of תשורנו to ישורנה is a little suspicious; but ישורני (Bi.) would be equally so, and would find very precarious support in the καὶ σώσει με of E's paraphrase of ^{13, 14}.]

[דין] Perl. Du. (taking the words as Elihu's) Be. St. דום, *Be still* (= be resigned), for דין, as Ps. 37⁷ דום ליהוה (||) (והתחולל לו).

לר [והתחולל לו] (from חול only here to *wait*, hence Bu. Be. either לו וְהִתְחַלֵּל (Ps. 37⁷) or (from וְהִתְחַל (יחל) or וְהִתְחַל. However, the Hithp. means to *wait* only in Ps. 37⁷; the Qal has the same meaning, Jg. 3²⁵, Mic. 1¹²: so we can hardly be sure that the Po'el had not the same meaning as well.

15. [ועתה כראון פקד אף] The pointing and accentuation of אף show that the punctuators made two clauses of the line, understanding some word after אף; and had no intention of adopting the impossible construction of connecting אף and פקד. ועתה כראון פקד אף (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, שכן והענין בשביל שאין

לו דעת לאיוב פקר אפו . . . ויש אומרים בעבור שלא התחלל לו פקר אפו עליך ;
 Kimchi, ויש אומרים פֶּאֶן הוא מה־שֶׁפֶּקֶד ה' אפו על איוב לנגד הטאותיו, AV., But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of אֵין and פֶּקֶד by the analogy of Arab. *laisa*, which is sometimes followed by a finite verb (with examples quoted from Fleischer); אֵין פֶּקֶד, taken thus together, are simply impossible Hebrew. Di. (as Ew. *Comm.*), because it is not (the case that)—or (as Ew. § 321*b*), because there is not (aught that)—his wrath hath punished: but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) אֵין. אֵין is never simply “nothing.” Θ (Θ) (οὐκ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ), Σ (ἐπιλογιζόμενος), Hi. Sgf. Bu. Be. כי אֵין פֶּקֶד אפו, because his anger punishes not. The sense thus produced is quite satisfactory: but, though אֵין with a sf. is common before a ptcp. (as Ex. 5¹⁰), and אֵין followed by a subst. and a part. also occurs (as Ex. 33¹⁵, Lv. 14²¹ וְאֵין יָדוֹ מִשְׁנֶה), there is no parallel for the ptcp. *preceding* the subst., and אֵין אפו פֶּקֶד must be read. Grä. אֵין. [Another grammatical possibility of אֵין is that אפו, *his* (i.e. Job's, 18⁴) anger, is *obj.* of פֶּקֶד; but alike whether we point אֵין פֶּקֶד, there is none that punisheth, or read אֵין פֶּקֶד, He (God) punisheth not, his anger, this yields no sense suitable to the context.]

וְלֹא יָדַע בְּפֶשׁ מֵאֵד, to know *about*, as Ps. 31⁸ (perhaps), Jer. 38²⁴. פֶּשׁ† is explained by Del., most precariously, as meaning *arrogance*, lit. *overflowing*, from the Arab. *fashsha*, the primary meaning of which is *assumed* to be to *overflow*. The *actual* meanings are, however, very different, to *make the wind come forth* from a milk-skin, to *belch*, *utter calumnies*, etc.; see Freytag, s.v.; Lane, 2399c–2400c, to say nothing of the sibilant being wrong. No doubt, with Θ (Θ) Σ Η, and most moderns, פֶּשׁע should be read. Cocceius, Ew. (if פֶּשׁע is not to be read with Θ), Hrz. Bu. *folly*, from פֶּשַׁע (cf. Ar. *fasīs*, *weak* in mind and body). פֶּשַׁע is certainly more probable than פֶּשׁ; but the text as emended, and with אפו פֶּקֶד for א' א' (see last n.) still suffers under an objection to אֵין, viz. that מֵאֵד in ^b with either פֶּשַׁע or פֶּשׁ weakens the sense; we expect not “he knoweth not *much*,” but “he knoweth *nothing at all* about

transgression." It would be easy, but not very attractive, to read ארם for מאר; Richter avoids the difficulty otherwise, but also unattractively; he retains א, and in ^b reads וְלֹא יִרְעַ כְּפִיט (כפיש, as La. 3¹⁶): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.]

16. הבל] adv. accus. (as 9²⁹ 21³⁴) = *emptily*.

פצה פה יפצה פיהו, as Jg. 11^{35.36} (to make a vow; cf. Ps. 66¹⁴ אִשֶּׁר פָּעוּ שְׁפָתַי), Ps. 22¹⁴, La. 2¹⁶ 3⁴⁶ (in derision), Ezk. 2⁸ (to eat), Is. 10¹⁴ (of a bird); fig. of the earth, Gn. 4¹¹, Nu. 16³⁰ (|| Dt. 11⁶) †.

יִכְבֵּר] See on 8². Θ (Θ)Σ erroneously יִכְבֵּר.

CHAPTER XXXVI.

2. **כִּתְרָא**] an Aramaism: in **ⲧ** Levy quotes only this passage and Is. 42⁴, and in the Afel (as pointed) Is. 51⁵, Mic. 5⁶; but in Syr. **ܕܠܬܪܐ** is very common (Ex. 14¹³, Is. 8¹⁷ etc.).

ⲓⲛⲉⲓⲣ] Is. 28^{10, 13} †: probably a diminutive form (G-K. § 86g, n. (the Engl. transl.); cf. Dr. on 2 S. 13²⁰).

ⲓⲛⲁⲥⲱⲁⲕ] 15¹⁷ n.

ⲓⲛⲁⲗⲟⲩⲁ] **Ⲭ** *ἐν ἐμοί*: Bi.¹ Grä. Du. St. insert **ⲗ** before **ⲓⲛⲁⲗⲟⲩⲁ**, Bi.² **ⲓⲛ**. [For the force of the **ⲗ** in **ⲓⲛⲁⲗⲟⲩⲁ**, which even in **Ⲭ** is not that of possession, cp. 13⁷. Hoffm. unnecessarily and improbably **ⲓⲛⲁⲗⲟⲩⲁⲩ**.]

3. **ⲓⲛⲉⲓ**] see on 32⁶. [Hoffm. **ⲓⲛⲉⲓ**: improbable.]

ⲓⲛⲙⲣⲏⲥⲱⲕ] 39²⁹, 2 S. 7¹⁹ (= 1 Ch. 17¹⁷), 2 K. 19²⁵ (= Is. 37²⁶); **ⲓⲛⲙⲣⲏⲥⲱⲕ**, 2 Ch. 26¹⁵, Ezr. 3¹³ †. On the use of **ⲓⲛ** (with pleon. **ⲗ**) see, further, *Lex.* 583b. [Here, as clearly in 2 K. 19²⁵ and (cp. the || **ⲙⲥⲱⲥ**) in c. 39²⁹ **ⲓⲛⲙⲣⲏⲥⲱⲕ** = *from* afar, not *to* afar (so Del. here): for **ⲓⲛ** in other phrases meaning *from*, see, e.g., Dt. 4³², Jg. 20¹.]

ⲓⲛⲉⲓⲗⲓ] “my Maker”: so only here (cf., however, the vb. Pr. 16⁴). **Ⲭ** *ἐργαίς δέ μου* (= **ⲓⲛⲉⲓⲗⲓ**)! [cp. Fried. Del. “meine Handlungsweise”].

ⲓⲛⲁⲧⲏ] **ⲓⲛⲁⲧⲏ**, to *ascribe* [12²² n.], as in **ⲓⲛⲁⲧⲏ** **ⲓⲛⲁⲧⲏ**.

4. **ⲓⲛⲙⲓⲥ**] **Ⲭ** *συμείλ*, whence King (*JThSt.* xv. 80), **ⲓⲛⲙⲓⲥ**.]

ⲓⲛⲉⲓⲗⲓ] the pl. intensive [as 1 S. 2³; **ⲓⲛⲉⲓⲗⲓ**, Pr. 28²⁰; **ⲓⲛⲉⲓⲗⲓ**, Is. 27¹¹; **ⲓⲛⲉⲓⲗⲓ**, Is. 40¹⁴. See G-K. 124e].

5. **ⲓⲛⲁⲧⲏ**] of God, as 34¹⁷: for the word, see 8² n. [**Ⲭ** omits **ⲓⲛⲁⲧⲏ**.]

ⲓⲛⲁⲧⲏ **ⲓⲛⲁⲧⲏ**] So **Ⲭ**. The asyndeton (which equates strangely **ⲓⲛⲁⲧⲏ** **ⲓⲛⲁⲧⲏ** with **ⲓⲛⲁⲧⲏ**, the shortness of the line, and

the expression "strength of heart" (*i.e.* of understanding), all point, however, to some fault in the text. Bu. כביר כח וְחֶכֶם לֵב, "mighty in strength, and wise in heart" (so $\mathfrak{C}$: cf. 9⁴ כח וְחֶכֶם לֵב; also 37²⁴), removing at once all these difficulties [but producing the rhythm 4:4 which is very rare in Job (21²⁸ n.)]. Du. remarks, "כביר לֵב and כביר וְחֶכֶם are variants, and כח a scribal error for לֵב, which has been suffered to remain; as כביר לֵב does not occur elsewhere, it is more prudent to read כְּבִיר לֵב (Ex. 9⁷)"; and so reads for ^{5-7a} (making two distichs of them) הֵן אֵל יִמָּאס כְּבִיר לֵב לֹא יִחִיָּה רָשָׁע: וּמִשְׁפַּט עֲנִיִּים יִתֵּן לֹא הֵן אֵל יִמָּאס כְּבִיר לֵב לֹא יִחִיָּה רָשָׁע: וּמִשְׁפַּט עֲנִיִּים יִתֵּן (so Be.^K St. for ⁵, and as alt. for ^{7a}); but וְלֹא is now also needed in ^{6a} and ^{7a} [and was so read perhaps in ^{6a} by $\mathfrak{C}$ —note δέ in 12.17 $\mathfrak{C}$]. [Another way of recovering the original text is suggested by $\mathfrak{C}$. ⁶⁻¹¹ in editions of $\mathfrak{C}$ are Θ , and thus ⁵ and ¹² represent continuous lines in $\mathfrak{C}$: the two lines ^{6b}. ^{7a} appear in $\mathfrak{C}$ (though separated from one another and from ⁵), viz. ^{6b} in 15^b $\mathfrak{C}$, ^{7a} in 17^a $\mathfrak{C}$. Bringing together the separated lines, $\mathfrak{C}$'s rendering of ^{5.6} reads (γίγνεσθαι δὲ ὄντι):

⁵ ὁ κύριος οὐ μὴ ἀποποιήσῃται τὸν ἄκακον,
^{12a} ἀσεβεῖς δὲ οὐ διασώζει.
^{15b} κρίμα δὲ πράξεων ἐκθήσει,
¹⁷ οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα:

this represents

⁵ אֵל לֹא יִמָּאס תַּמִּים
⁶ וְלֹא יִחִיָּה רָשָׁע(ים)
 וּמִשְׁפַּט עֲנִיִּים יִתֵּן
⁷ וְלֹא יִנְרַע מִצְדִּיק(ים) מִשְׁפַּט (דִּין) (or

In point of rhythm and parallelism, and in providing an obj. for יִמָּאס in ⁵, this is certainly preferable to $\mathfrak{H}$. With the first of these distichs, cp. 8²⁰. In ⁵ τὸν ἄκακον = תַּמִּים (not rendered by $\mathfrak{C}$ in ⁴, where ἀδίκως συντεῖς probably represents רָעוֹת עִמָּךְ) rather than (cp. Nichols) בְּרִי לֵב (cp. כביר כח לֵב in $\mathfrak{H}$); κρίμα in $\mathfrak{C}$ ¹⁷ = $\mathfrak{H}$ ⁷ should, according to the usage of $\mathfrak{C}$ in Job generally, and in $\mathfrak{C}$ ^{15b} = $\mathfrak{H}$ ^{6b} in particular, = מִשְׁפַּט; but possibly it represents דִּין (adopted by Bi.: al. דינו), for κρίμα is = דינא in Dn. 7²², Ezr. 7²⁶. If $\mathfrak{C}$ read מִשְׁפַּט, this should be explained as

the incorrect repetition of a parallel term (8³ n.), and עניו would have the stronger claim to be the original reading.]

6. [יתן] absolutely, = *grant*: Dt. 24¹⁵, Gn. 30¹⁸, Ps. 61⁶.

7a. [יגרע] cf. 15^{4,8}. [The Qal (ff) is preferable here to the Nif. (G: cp. Nu. 9⁷).]

[מצדיק] Bu., in accordance with ° and v.^{8ff}. מצדיקים. An improvement; [Du. צדק with מעני for עניו].

[עיניו] G (in v.¹⁷, not v.¹⁵ as suggested in Be.^K) κριμα = משפט, or דין (see on v.⁶ at the end).]

7b. [לכסא] ל, on account of the motion implied in וישבם; so Ps. 9⁵ ישב לכסא, Is. 3²⁶ לארץ חשב, 47¹ al.

[וישיבם] the י by Dr. 127a (cf. Jer. 6¹⁹, 1 K. 9^{20f}. 15¹³, 2 S. 4¹⁰, 1 Ch. 28⁵, Dn. 1²⁰). Du. Be.^K ואם (rendering: ^{7b} And though kings were (?) on the throne, Whom he seated (וישיבם, — without י) in glory (1 Ch. 29¹¹), so that they become proud, ⁸ Yea, though they were bound in fetters, (and) were taken in cords of affliction, ⁹ He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. 33^{10ff}), or Nebuchadnezzar's pride, fall, and restoration].

8. [ואם אסורים] the subj. (the צדיקים of ^{7a}) is not expressed: we should expect ואם אסורים הם. Bu. St. ואם אסורים: cf. ^{13b}.

9. [ויגר] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till ^{11b} [; but this would have the effect of giving a different character to the two similarly constructed vv.^{11,12}]); for the י in that case, see Dr. 127γ (Ps. 59¹⁶ after אם; cf. Ex. 16³⁴, Nu. 1¹⁹ after כאשר, 1 S. 15²³ after יעו, Is. 45⁴ after למען al.: cf. also ^{7b} above). Bu. ויגר.

9. [On the form of parallelism in this v., see Gray, *Forms of Hebrew Poetry*, 78 ff.]

[כי יתגברו] that they behave themselves proudly (15²⁵), explaining wherein פעלים and פשעים consist.

10. [ויאמר] Bu. ויגל . . . ויאמר.

[כי ישובו] expressing the obj. of ויאמר, “And saith to them (= commandeth them, as in Arab.; cf. 9⁷, and *Lex.* 56b) that they return from iniquity”: cf. Arab. *amara an*. So not un-

frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a *direct* expression (Ew. § 136*g*; Dr. 39*β* *end*): Neh. 2⁵ 7⁶⁵ 8^{14, 15} 13^{1, 19} וַאֲמַרָה אֲשֶׁר לֹא יִפְתָּחוּם, v. 22, Est. 2¹⁰ (all with אֲשֶׁר instead of כִּי, in the manner of these later writers: *Lex.* 83*b*); contrast especially 1 Ch. 21¹⁸ לֵאמֹר כִּי יַעֲלֶה with the earlier ||, 2 S. 24¹⁸ וַיֹּאמֶר לוֹ עֲלֶה.

11. [יָבֵלוּ] c. 70 MSS יָבֵלוּ; cf. on 21¹⁸. יָבֵלוּ is preferable.

[וַשְׁנִיחֵם וּג'] om. Du. Be.^K St. m. c.

[נְעִימִים] as Ps. 16⁶; the masc. pl. = *amæna*: cf. חֲבֵרִים, Jer. 17⁶; חֲשִׁבִּים, Is. 50¹⁰ (Ew. § 172*b*), though the fem. pl. is more common, G-K. 122*q*.

12. [בְּשִׁלַּח יַעֲבֵרוּ] the expression, as 33^{18*b*} (see *n.*). Du. as there בְּשִׁלַּח. [But here בְּשִׁלַּח stands *before* יַעֲבֵרוּ (ct. 33¹⁸); for this emphatic position there seems to be no reason. Since, further, v. 11^a is over-short and 12^a over-long, בְּשִׁלַּח may be a displaced, and then, of course, a corrupt, complement to יִשְׁמְעוּ in 11^a; we think most naturally of בָּקְלוּ; cp., especially, Pr. 5¹³ in its whole context, and in particular in its near neighbourhood to (וַיִּגַּל אֹזֶן לְמוֹסֵר and לֹא הִטִּיתִי אָזְנִי (cp. here in v. 10). After בָּקְלוּ had slipped down from its original position between יִשְׁמְעוּ and יַעֲבֵרוּ in v. 11 to its present position between יִשְׁמְעוּ and יַעֲבֵרוּ in v. 12, and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in 33¹⁸. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of שִׁלַּח at all, is Be.^{K's} tentative suggestion to omit יִשְׁמְעוּ in 12^a. Ehrlich in 11 omits יָבֵלוּ, and for יַעֲבֵרוּ reads יַעֲבֵרוּ with יִמִּיהֶם as its subject, and in 12 בְּשִׁלַּח for בָּקְלוּ; but this leaves 12^a too long, and reduces 11 to rhythmical chaos. With the assonance in יַעֲבֵרוּ and יַעֲבֵרוּ at the end of corresponding lines in a pair of similarly constructed distichs, cp. הָאֶבְלִי, הָאֶבְלִי in Is. 1^{19*f*}. For the vb. עָבַד of service to God used without a personal obj., cp. Is. 19^{21, 23}; also Jer. 2²⁰, where אַעֲבֹד was probably intended to suggest at once the meaning (cp. 39⁹) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]

case, rd., with Bi.¹ Bu. Be.^T, וְאֵף אַתָּה, "And as for thee, also"; if (see below) it introduces, in an adversative sense, what has *not* happened in Job's case, read, with Hirz. Du. Oo. Be.^K St. וְאֵף (for וְאֵף), "But, as for thee." Bi.¹ very cleverly suggests that לְרוּחָה (Ex. 8¹¹, Ps. 66¹² (emended)) has fallen out after צַר, before the following רַחֵב: he thus gets two symmetrical lines: וְאֵף אַתָּה הִסִּיתָךְ מִפִּי צַר לְרוּחָה.

[הִסִּיתָךְ] the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in ¹⁵), or (2) רַחֵב . . . וְנַחַח in ^b (pred. in 3 m. s. *before* the subj.: G-K. 1450). Of these (1) is unlikely, for הִסִּית is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (*e.g.* v. ¹⁸ 2³, 1 S. 26¹⁹, 2 S. 24¹, Is. 36¹⁸)—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 18³¹ if the text there could be trusted; in Jos. 15¹⁸ = Jg. 1¹⁴ the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in ^a which contained the subject of הִסִּית, and the subject was then explicated in ^{b.c}. Richter would find the subj. of הִסִּית in מַפְעֵר הִסִּיתָךְ (read instead of מִפִּי צַר)—a verbal noun from פָּעַר (cp. 1 S. 15²³), but the meaning which he suggests is questionable, and the combination of מַפְעֵר, רַחֵב, and נַחַח ש' incongruous.]

[מִפִּי צַר] the words may well be corrupt, but neither מַפְעִיר (Hoffm.), as acc. of the state to דָּ—or voc., nor מַפְעֵר (see last n.) is probable.]

וְנַחַח לֹא מוֹצֵק רַחֵב, only here and 38¹⁸. מוֹצֵק, *constraint, straitness*, from מוֹצֵק; 37¹⁰, Is. 8²³ †. לֹא מוֹצֵק, qualifying רַחֵב = unconstrained (see on 12²⁴). In תַּחְתִּיהָ, if correct, the sf. must refer to רַחֵב, treated, in spite of its form, as a fem. (Del., who compares רַחוּב, Dn. 9²⁵; and Ew., who compares, § 174g, a few other similar cases, especially in late Heb., as מָעַט, Hag. 2⁶; עָמַל, Qoh. 10¹⁵; צָבָא, Is. 40², Dn. 8¹² (but masc. in 10¹); פָּתָחַם, Qoh. 8¹¹). But read probably תַּחְתִּיהָ, with 1 MS *pr. m.*, Bi.¹ Di. ("perhaps") Bu. Oo.

וְנַחַח שְׁלַחָךְ Ges. (*Thes.*), Del. and most (from נִוַּח),

"*that which rests* (= *is set*; die 'Besetzung') on thy table" (cf. הָנִיחַ, *to set down*); מְלֵא will then be either (Del.) attracted to the gender of שְׁלֹחֵן, or מְלֵאָה must be read: Ew. Di., however, "And the rest (*quiet* [Is. 30¹⁵, Pr. 29⁹], *comfort*, 'Behaglichkeit') of thy table, which is (was) full of fat." Bu. omits נָחַת as an incorrect dittograph of תַּחְתִּית. Ἐ (Θ) καὶ κατέβη = וַנְּחַת, yielding no sense, but testifying to the consonantal reading נָחַת at the time.

17. [דִּין וּמִשְׁפָּט יִתְמַכּוּ rd. at least יְתִמְכּוּ, if not, with Du. Be. וּמִשְׁפָּטוֹ תִּמְכּוּ (without דִּין, regarded as repeated by error from ^a); [but this reduces the rhythm of ¹⁷ from the normal 3 : 3 to the rare 3 : 2 (17¹⁴ n.). Note the suspicious similarity of דֶּשֶׁן מֵלֵא in ¹⁶, מֵלֵאת דֶּשֶׁן in ¹⁷.]

18. [כִּי חֲמָה חֲמָה prefixed to פֶּן for emphasis. Bu., arguing that חֲמָה must denote God's wrath (21²⁰), and that is out of the question in view of ^b, would read, with Bi., חֶם, *heat* (fig. of severe misfortune,—“die Drangsalhitze”), or better (so in his translation) (or חֲמָה חֶם בִּי חֶם, “*Dass es heiss hergeht darf dich nicht zum Hohnen (לְעִפְפָּק) verführen*”: but this cannot be said to be probable. [Be. ^K חֲמָה חֲמָה, *beware*, which would be an Aramaism: חֲמָא, frequent in the Targums as a rendering of רָאָה, in mod. Syriac = *to beware* (see Nöld. ZDMG liv. 154).]

[פֶּן] “(Beware,) lest . . .,” as 32¹⁸.

[יִסְתִּיד] the masc. after חֲמָה is very irregular: G-K. 145^u (end): cf., however, 8⁷ (where ? rd. חֲשֹנָה), Pr. 2¹⁰ 12²⁵ 29²⁵. [If we point חֲמָה (see last n. but one), the subj. of יִסְתִּיד will be חֲמָה, (masc.): cp. RV.]

[בְּשִׁפְפָק] *into smiting* (sc. of the hands), *i.e. scorning*: see 27²³, and (without כַּפִּים, at least in ^{ff}) 34³⁷ בִּינֵינוּ יִסְפֹּק. [שׁ here for ס, as in 27²³; if the meaning *sufficiency* (RV.) yielded sense, the שׁ would be normal: see 20²² (n.).] Di. *at the smiting* (Divine chastisement: שִׁפְפָק from סִפְפָק, 34²⁶), objecting that 'הַסִּיָּה is always elsewhere to incite *against* (2³, 1 S. 26¹⁹ al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.'s לְשִׁפְפָק (*to scorn*) relieves it. [Bi. בְּשִׁפְפָק, *against the chastiser*, Du. מִשְׁפָּק with לַחֲמָה; see at end of n. on ¹⁹.]

19. Very difficult. עֲשֵׂה may mean, it seems, *opulence, riches* (so Rabb.; EVV.: cf. עֲשֵׂה, *opulent*, 34¹⁹; *noble*, Is. 32⁵ †; and Ar. *sa'at* ^א, Qor. 6⁵⁷ al.—from *wasā'a*, to *be capacious*, *wiae* = Heb. עֲשֵׂה *—properly *width, breadth, amplitude*, and so *ampleness of means, competence, wealth*; Lane, 3053b; cf. *Lex.* 447b); it may also mean (from √ עֲשֵׂה, עֲשֵׂה) a *cry for help* (Is. 22⁶ [עֲשֵׂה?], Jb. 30²⁴—but rd. here עֲשֵׂה, see n.): but vocalize in this sense עֲשֵׂה, עֲשֵׂה (cf. עֲשֵׂה): hence, according to the sense given to the ambiguous עֲשֵׂה, we get: Ges. *Thes.* 1069b (עֲשֵׂה, 3, *astimavit*, and so *magni fecit*) “*num divitias tuas magni faciet, i.e. respiciet?*” (cf. AV. Will he esteem thy riches?); Del. Bu. “Will thy cry set thee outside affliction?” עֲשֵׂה (Del.) a “choice word for עֲשֵׂה, עֲשֵׂה, cf. 37¹⁹”; but ? : as Di. remarks, “עֲשֵׂה does not mean to *set*, ‘thee’ is not expressed”—though, if there were no other objection, עֲשֵׂה would be an easy emendation—and עֲשֵׂה is not the same as עֲשֵׂה (8¹¹ 30²⁸), but can only mean *without affliction* (cf. 4²¹ 34²⁰); Di. “Will (Can) he (God) bring thy cry into order (*i.e.* make thy rebellious cry one of humility and submission), without (the use of) affliction, and all the efforts of (His) strength?” Ew. Shall thy riches set themselves in array (עֲשֵׂה in its military sense, 1 S. 4² al.)—without need, with all the forces of strength? (dost thou think to meet God with the weapons by which thou wouldest ward off a human foe?). For Du.’s view, *v.z.* Bi. עֲשֵׂה עֲשֵׂה לְךָ הִיעָרָה שׁוֹעָרָה (Bu., better, מְבַלָּל), “Can thy cry be set forth (cf. 32¹⁴, Ps. 5⁴) before Him, (Who is) cut off from (inaccessible to) all exertions of strength?” Clever, especially in ^א; but עֲשֵׂה עֲשֵׂה is improbable.

In a choice of difficulties, perhaps the best rendering is: “Will thy riches be equal (to it, *i.e.* suffice to do this: cf. RV. *suffice*) without affliction (*i.e.* suffering is indispensable), Or all exertions of strength?” עֲשֵׂה, as 28^{17.19} (sq. acc.; 28¹⁷ n.): an obj. is much desiderated; but עֲשֵׂה (the sf. referring to the action referred to) would be a very slight change: עֲשֵׂה, as 4²¹ בחכמה, 34²⁰ ביר. עֲשֵׂה, cf. on 9⁴: עֲשֵׂה * only here.

Di. renders, as a whole (taking the passage in an unfavourable sense, of the unfortunate effects upon Job of long

prosperity): ¹⁶ and also unconstrained freedom (lit. freedom unconstrained *in its place*, תחת, as ²⁰ 34²⁶; or, reading תחתך, freedom without constraint *beneath thee*, 18⁷, Ps. 18³⁷) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; ¹⁷ and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; ¹⁸ for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; ¹⁹ can he (God) bring thy cry into order (*i.e.* make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. ואת הסיתך רחב ונחת מפי צר: ^{16b} לא מוצק החתך ושלחנך ^{16a} מלא דשן: ¹⁷ ורץ רשע מלאה ומשפטו תמוך: ¹⁸ לחמה פן יסיתך משפטך ורב: ¹⁹ היערך שיחך לו בצר וכל מאמצי כח: ^{16a} *i.e.* But thee freedom hath beguiled, And rest from the jaws of adversity; ^{16b} With no straitness that dismayed thee, And thy table full of fatness; ¹⁷ Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; ¹⁸ (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; ¹⁹ Will thy complaint in distress avail against him, Or all exertions of strength? V. ^{16b} consists of two circ. clauses. V. ^{17b} רץ repeated by error from א. משפט (not actually found, though a legitimate form from שפט), *chastening*, properly *smiling*, from ספק, 34²⁶. ערך, as 37¹⁹. שיח, as 23².

Θ is here very paraphrastic, and gives no help towards the restoration of the text. For v. ¹⁹ it has: μὴ σε ἐκκλινάτω (= ^{18 end} אל-יטך) ἐκὼν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ (בצר) ὄντων ἀδυνάτων [καὶ πάντας τοὺς κραταιοῦντας ἰσχύει (= וכל מאמצי כח), which follows, is Θ's version of ^{16b}].

20. שאף [תשאף], as 7² (n.).

לעלות] *that* (whole) nations may *go up* (vanish as dust, etc.: Is. 5²⁴ ופרחם כאבק יעלה, Ps. 102²⁵ ימי בחצי ימי) in their place (תחת, idiomatic, as 34²⁶ n.: Dathe, Voigt מתחתם, *from* their place, which is an improvement). Du. אל-תשיאך הוללת לעלות עם.

מִתְחַבֵּם, "Let not folly (הוֹלָלָה, Qoh. 1¹⁷ al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. 7¹⁶)."

21. **כִּי עָלִיזָה בַּחֲרַת מַעֲנִי** [כִּי עָלִיזָה בַּחֲרַת מַעֲנִי] does not occur: rd. probably with Bu. Du. Be. St. עוֹלָה, *unrighteousness* instead of על זה. In Aram. בַּחֲרַת is to *try* or *prove* (e.g. for צָרָה, Jg. 7⁴ ט; for בָּחַן, Jer. 17¹⁰ in בָּחַן בְּלִיּוֹת; so in § Jer. 17¹⁰ and often, PS. 506 f.; cf. Is. 48¹⁰ Heb.); hence Dathe, Ew. "perhaps," Wr. בַּחֲרָת (Pu.), For on this account (that thou mightest not turn to naughtiness) *hast thou been tried* though suffering: Di. Bu. both object that, if this were the meaning, בַּעֲנִי would be expected rather than מַעֲנִי: however, מֵן does denote the efficient cause (Lex. 580a); and even if בַּעֲנִי were more natural, בַּעֲנִי for מַעֲנִי would be a very slight emendation (cf. Ezk. 48²⁹ where בִּנְחָלָה must be read; and Dr. Samuel², p. lxvii).

22. **יִשְׁגִּיב** [יִשְׁגִּיב] *showeth loftiness, doeth loftily* (G-K. 53d); the Hif. only here, the Qal, 5¹¹, Dt. 2³⁶ †: Bu. compares הִמְחִיךְ, 20¹², and מָחַק, 21³³; חָלַעַי, 21³ al., and לָעַנ, 9²³ al.; הִרְשִׁיעַ, 34¹², and רָשַׁע. Be.¹ "perhaps the ב is only dittographed from the following ב, and יִשְׁגִּיב = יִשְׁגִּיב (24 n.) should be read."

מֹרָה [מֹרָה δυνάστας = מָרָא, *lord* (Aram.: Dn. 2⁴⁷ 5²³, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebietter"; see also p. 340), Bi.¹ Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a *teacher* is in accordance with the thought of Elihu elsewhere. [Ehrlich מֹרָה = מוֹרָא: cp. Is. 8¹³.]

23. Cf. the very similar v., 34¹³.

פֶּקֶד עַל 34¹³ n. The perfects Who ever . . . ? are quite right (34¹³: Dr. § 9), though, of course, the impff. could be used (21³¹). [Del. in ^b gives the pf. a different force: *quis dixerit* (cp. Gn. 21⁷; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in ^a, read יֹאמֶר in ^b (cp. Bu.).]

24. **זָכַר כִּי** Cf. on v.^{10b}.

תִּשְׁגִּיב [On this Aram. word (in Heb. only in Job), see on 87. The Hif. also in 12²³; but there lit. מִשְׁגִּיב לְגוֹיִם וְיִבְרָם, here fig. to *extol*.]

שְׁרָרָו [The intens. Po'lel form (from שָׁרַר) only here. Rabb.

AV. *behold* (Po'l. from שָׁחַד). [The pf. is the pf. of experience (Dr. § 12), as in ^{25a}.]

25. חָזוּ בּוֹ look *upon*, viz. with admiration and awe.

26. שָׁגִיחַ in Heb. only here and 37²³: the common Aram. word for *great* (Dn. 2^{6. 12. 31} etc.).

חָקַר [מִסְפָּר שָׁנָיו וְלֹא חָקַר] The pred. introduced by וְ: cf. 15¹⁷ 23¹², Ps. 115⁷ (Dr. 125, *Obs.*).

27. יִנָּחֵץ Pi. only here. For the sense *withdraw, draw away to*, cf. Nu. 36^{3. 4} (of an inheritance), v.⁷ above, 15⁸: [Jacob (*ZATW*, 1912, 287) explains by جَرَعَ to *swallow, gulp, drink, sip up*; cp. e.g. Qor. 14²⁰ لَا يَكادُ يَسِيفُهُ, he shall sip it (the water) up, but with difficulty swallow it down].

נִטְפָּחִים מֵיָם Du.'s מֵיָם, with the more definite מֵיָם, is a great improvement; so Honth. Be. St.

יִזְקוּ וְזָק is to *strain, or filter through* (trans.), 28¹: the subj. then will be the water-drops, which *filter* the rain *through*. But (Hfm.) יִזְקוּ: they *are filtered through* as rain (accus. of the product), or (Du.) יִזֵּק he *filters rain through*, or, which is best (St. Bu.), יִזְקֵם, he *filters them through* as rain (מֵי dropped out before מֵטֵר).

לְאֹדָר at the time of [ל, as in Gn. 3⁸: see *Lex.* 516b (6a)] his mist (Gn. 2⁶ †). Du. מֵאֲדָר, which gives a clearer sense (RV. also *from*, but explaining by the margin, “Heb. *belonging to*,” that this is only a paraphrase. But “from” implies legitimately the *reading* מֵאֲדָר). Bu. *for his mist*, supposing the drops of water to be first gathered into the אֶרֶץ, which afterwards (v.²⁸) forms itself into clouds, from which the drops descend as rain.

28. אֲשֶׁר יוֹלֵךְ is intrans. (Dt. 32² אֲמַרְתִּי): hence אֲשֶׁר is accus. (G-K. 117^a), as Jer. 9¹⁷, Is. 45⁸ with the same vb., and Lx. 3⁴⁸ with the synonymous יָרַד.

יִרְעַפּוּ Cf. Pr. 3²⁰ טֵל יִרְעַפּוּ וְשֹׁחֲקִים יִרְעַפּוּ; also Is. 45⁸ הָרְעִיפוּ שָׁמַיִם מִמַּעַל וְשֹׁחֲקִים יוֹלֵךְ צָרָה.

אֲדָם רַב as עַם רַב Gn. 50²⁰ al. EVV. *abundantly*; but רַב is not an adv. Wr. Königsb. Be.^T take רַב as a by-form of רָבִיבִים, *showers* (Dt. 32² al.). In G 28^a ῥυήσονται παλαιώματα

is from Θ, ^{28b} ἐσκίασεν δὲ νέφη ἐπὶ ἀμυθήτῳ βροτῷ agrees roughly with “^{28b} and fragments of ^{28a}, νέφη = נֶפֶשׁ,” Be.^T. There then follows in Θ ὥραν ἔθετο κτήνεσιν, οἶδασιν δὲ κοίτης τάξιν (cf. v. ⁸³ מְקַנָּה . . . נִיד, 37^{8b}), ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια (= 37^{1a}), οὐδὲ διαλλάσσεται σου ἡ καρδία ἀπὸ σώματός (= 37^{1b}).

29. [The rhythm is suspicious—2 : 2 : 2 (see 17¹ n.), or, giving to מַפְרִשֵׁי עַב a single stress, 3 : 2 (see 17¹⁴ n.). Further, the resemblance of עַב מַפְרִשֵׁי to פֶּרֶשׁ עַל in the next v. and מַפְלִשֵׁי עַב in 37¹⁶ are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

אֵם אָה אֵם] אֵם = Num. 2 as Jg. 5⁸, Is. 29¹⁶ etc. But אֵם; whence Sgf. Du. Bu. אָה אָה, Be. אָה, which is certainly more forcible than: Yea, can one understand . . . ?

מַפְרִשֵׁי] *the spreadings of the clouds*: in Ezk. 27⁷ מַפְרִשֵׁי denotes a *sail* (something *spread out*; cf. the √ Is. 33²³ בִּלְפָּנָיו נִפְרָשׁ al.). In 37¹⁶ we have the expression מַפְלִשֵׁי עַב (so 1 MS here).

תְּשֻׁאוֹת] ה' (always in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30²² Kt. the *roar* of a storm, Is. 22² the shouts or *uproar* of an excited crowd; *loud shoutings*, Jb. 39⁷, Zec. 4⁷ †: here we might render *crashings*.

סִבְתּוֹ] prop. a *booth*; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 18¹² סִבְתּוֹ סִבְבוֹתָיו סִבְתּוֹ.

30. אֹרֹ] if correct, must denote the blaze of light (not the lightning *flashes*, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the נֹהַר of Ps. 18¹³. But אֹרֹ, *his mist*, v. ²⁷ (Du. Bu. Be.: cf. Θ (Θ) ἰδοὺ ἐκτενεῖ ἐπ' αὐτὸν ἡ ῥέξη (!), ^{8c. a} ηδω, so also (v. Field) Syro-Hex. on the margin) is almost certainly to be read for אֹרֹ.

יְרֵשֵׁי הַיָּם נֶסֶח] “Roots of the *sea*” is an extraordinary expression, not legitimately paraphrased by the “bottom” of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the “roots” or the “bottom” of the sea, it is supposed (Ew. Del. Di.) to mean *the water drawn up from the bottom of the sea to*

replenish the black, heavily laden thunder-clouds (cf. RVm. *And covereth it* (the light about Him) *with the depths (?) of the sea*. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the “roots of the sea” denoted the upper, heavenly waters—the “waters above the firmament” of Gn. 1, being, if possible, still more out of the question. Du.’s וְרָאִי הַיָּם is a very plausible emendation: and he covereth (with it,—the “mist” of ^a; see above) the tops of the mountains; so Bu.²—abandoning the suggestion in ed. 1 to read נִלְקָה for כסה (a *lapsus calami* due to כסה in ³²), “And the roots of the sea he lays bare,” comparing Ps. 18^{16a}—Be., and (“perhaps”) St. J. Marshall וְשָׂרְשֵׁי הַיָּם בְּכָאוֹ, “and the roots of the sea are his throne”—the “sea” being the heavenly ocean (Gn. 1⁷), the roots of which “were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18⁸ 33²).” But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make הִים שָׂרְשֵׁי the direct accus., בָּפָה being = *make into a covering*: “And *make the הִים שָׂרְשֵׁי a covering* (sc. upon it—the light about him—or (Del.) upon him): but, as בָּפָה is construed also (see on v. ³²) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering *covers himself with* is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3⁶, where prob. וַיִּכַּסּ or (Is. 37¹) וַיִּתְּכֶם should be read.

31. יִרְדֵּן [The *ethical* purpose (יִרְדֵּן) comes in rather abruptly: hence Houb. Grä. Be. Bu.² יִזֹּן, *feeds, nourishes* (Jer. 5⁸ Kt. מְזֻנִּים †; an Aram. word, Dn. 4⁹, Gn. 47¹² ㄥ, Wis. 16²⁶ ㄤ: cf. מְזֻן, Gn. 45²⁸, 2 Ch. 11²³ †, and in Aram. Dn. 4⁹. 18 †).

למכביר †] *in abundance*, which in ordinary Heb. would be expressed by לָרֹב. One of the peculiar expressions used by Elihu; the verb הכביר, 35¹⁶ †. The form, unusual for nouns, like משחית, destruction, מַשְׁבִּיל: cf. (briefly) G-K. 85m.

32. עַל כָּפִים בָּפָה [עַל כָּפִים בָּפָה, though construed mostly with an acc. of the thing covered, is also construed with עַל, as

21²⁶ וְרָמְהָ חִבְסָה עֲלֵיהֶם Nu. 16³³ וַתִּכְסּוּ עֲלֵיהֶם הָאָרֶץ (*Lex.* 492a); hence אֹר here is syntactically an acc. defining that *with which* the hands are covered (G-K. 117s, cf. *ee. ff*); so Mal. 2¹⁶ וַתִּכְסּוּ חֲמָם עַל-לְבוּשׁוֹ.

צִוָּה עַל [וַיִּצֹו עֲלֶיהָ בַּמִּפְנִיעַ, as Gn. 2¹⁶ 28⁶ al. For עֲלֶיהָ rd., with some MSS^{Ken.}, Houb. Sgf. Bu. Be. עָלָיו is masc., except Jer. 13¹⁶, where, however (Bu.), צִמָּה (with the old form of the sf. of 3 sg. masc., of which some 55 cases are preserved in the OT., G-K. 91e), could easily be pointed, as in Is. 30³³ מִרְרָתָהּ for מִרְרָתָהּ (v. Dr. Sam. p. xxxiii). The meaning of מִפְנִיעַ is uncertain. פָּנַע is to *light upon, meet*, whether with an acc. or ב, in a friendly sense (1 S. 10⁵, Gn. 32²), but with ב usually in a hostile sense, to *fall upon*, 1 S. 22^{17, 18}, though also to *meet* with a request = to *entreat*, c. 21¹⁵ בּוֹ נִפְנַע כִּי וּמַה-נִּוֹעִיל Jer. 7¹⁶; in Hif. to *make to light or fall upon* (sq. ב), Is. 53⁶ בּוֹ הִפְנִיעַ הַפְנִיעַ to *make entreaty* (sq. ב), Jer. 36²⁵; abs. to *make entreaty* or *interpose*, Is. 53¹² יִפְנִיעַ וּלְפָשְׁעִים 59¹⁶ בִּי אִין מִפְנִיעַ. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) *against the assailant* (Ew. Hrz. Reuss, Di. RVm.); but (see above) הַפְנִיעַ does not mean to *assail*, nor מִפְנִיעַ an assailant; (2) commandeth it, *as* (the ב *essentia*; Is. 40¹⁰ etc.) *one making it fall upon or hit* (sc. what it is sent against, Is. 53⁶); so Del. (*als ein Treffenmachender*, “as a sure aimer”): of this rendering, also, RV. “And giveth it a charge *that it strike the mark*,” is no doubt a paraphrase; (3) Ol. Bi.¹ Hfm. Bu. Be. Du. בַּמִּפְנִיעַ, *against the mark* (7²⁰); this is best. Du., thinking מִפְנִיעַ presupposes *slinging*, emends, very cleverly, but needlessly, and, in יִפְלֹם, questionably: עַל-בֶּף יִפְלֹם הָאֹר וַיִּקְלָעֵהוּ (better, Bu., וַיִּקְלָעֵהוּ), Upon the sling (בֶּף, as 1 S. 25²⁰ בְּחֹךְ בֶּף הִקְלַעַת, he balanceth the light, And slingeth it against the mark. [Other suggestions, not probable, are: (1) to give כָּפִים the meaning of *arch* (of heaven): cp. NH. כִּיפָה in Levy, *NHWB*: Honth.; (2) to treat כָּפִים as a measure (cp. 1 K. 18⁴⁴): a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) עַל-בֶּף יִפְלֹם הָאֹר וַיִּקְלָעֵהוּ—בַּעֲרַפֵּל יִצֹּא after S: Richter.]

33. [יִגִּיד עָלָיו רָעוֹ מִקְנָה אֶף עַל עוֹלָה. Again a very difficult verse. [Cf (see on v.²⁸) ὥραν ἔθετο κατήνευσιν, οἶδας

δὲ κοίτης τάξις, in which עליו רעו מקנה was read in a different order as על (2) מקנה וידעו (?), and the rest of the v. still more differently from מל.] רע—from the √ of הרע, to *shout, raise a war-cry*, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. 15⁴, Mic. 4⁹)—is elsewhere *shouting* (Ex. 32¹⁷), such as might be mistaken for a מלחמה, קול, or Mic. 4⁹ † (לִפְנֵי תַרְיַע רַע) a *loud cry of pain: noise* (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders *Lärmruf*, and Bu. (transl.), Du. *Kriegsruf*, “war-cry” (cf. הרועה), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.’s suggestion (in his note) to read רַעְמוֹ, *his thunder* (so Be.^K “perhaps”), is very plausible. V.^b in מל. can only mean, “The cattle (tell) also concerning him that cometh up” (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and אף מקנה would be expected rather than מקנה אף. Θ (Θ) *περὶ ἀδικίας*, ἈΣ read עוֹלָה, *unrighteousness*, for עוֹלָה; so Böttcher, Hi. Di. Bu. Du. Reuss, with מִקְנֶה (Hif. ptc. Hi. Di.; cf. Ezk. 8³ *end*), or מִקְנֶה, or מִקְנֶה (Bö. Du. Bu. Di. alt.), and understanding אף in the sense of *anger* (T¹ and T³ for אף מקנה have קנאה ורומא, and T² מטנני ברומא,—both connecting מקנה with √ קנא): as one that (the ptc. מקנה an acc. referring to the sf. in עליו) is *jealous with anger* (or, with מִקְנֶה, *makes anger jealous*, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. 8² וְחָמָה נְדוּלָה קִנְאָתִי לָהּ. קנאה is “jealousy,” not “zeal” (Ps. 69¹⁰, Is. 9⁶ al. in EVV.): “zeal” is ardour for a cause, but it lacks the feeling of *exclusiveness*, which is essential to קנאה and “jealousy.” Yahweh’s “jealousy” is *exclusive*: it cannot tolerate another receiving what is His or His people’s due; hence it is aroused especially by the desertion of Him for another god (Dt. 32²¹: cf., noticing the preceding context, Dt. 29¹⁹⁽²⁰⁾, Ezk. 5¹³ (note ¹¹) 16^{38.42} 23²⁵, Zeph. 1¹⁸), or by the imperative need of interposing on His people’s behalf against their foes (as Is. 9⁶ 59¹⁷, Zec. 8²: cf. Ezk. 36^{5.6} 38¹⁹, Zeph. 3⁸). It does not seem to be used elsewhere (unless in

Ps. 79⁵) of the feeling aroused by the dishonour done to God by *mere* wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5¹³ etc. Grä. Perles, for על עולה, עלִעולה, a storm, whirlwind (cf. Aram. עלִעול, in 𐤀 for סערה, Jb. 38¹, Is. 29⁶ al.; cf. the vb. עלִעל, Jb. 27²¹ 𐤀; Syr. ܥܠܥܠ (rare), PS. 2876; NH. עלעל, Sir. 43¹⁷ marg., with the vb. עלעל, Kil. 7⁷, Levy, ChWB ii. 221^a); but this does not agree with מקנה: “the?, yea the whirlwind” (sc. telleth concerning him). Be. קרא with עלעולה “yea, his whirlwind proclaimeth also.” [If רעמו is rightly restored in ^a, עלעלה, if = *his whirlwind*, would form a good parallel term; then מקנה אף should contain the parallel to יגיד עליו; but Be.’s קרא is not quite satisfactory (rather ? מַחֲיָה, or better וַיַּחֲיָה), and אפו rather than אף is wanted. But *the* thunder, *the* storm would be more natural than *his*; and instead of עליו, a term for wrath || to אף would be better (זעמו ?): יגיד זעמו רַעַם וַיַּחֲיָה אפו עַרְעָלָה : (זעמו ?) would be a good distich, but departs too much from 𐤀 to be at all certain. But in any case the ו of רעו may well have belonged to the second line.]

CHAPTER XXXVII.

1. **אָה** [אָה, *yea*, introduces emphatically a new thought, Ps. 16^{6, 7, 9} (*Lex.* 64*b*); Grä. אָה; but this is less forcible (*Lex.* 36*b*). Bi. Du. הָלֵא, supposing אָה [not rendered by אָ in 36²⁸] to have come in by error from 36^{33b}. But no change is necessary.

לָבִי [אָ (36²⁸)] Bi.² Du. לָבִי (addressed to Job); for (Du.) “it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it.” But is this reasoning conclusive? [For לָבִי וַיֵּחַר we should perhaps read וַיֵּחַר וּלְבִי יֵחַר, restoring the 3 : 3 rhythm; or, adopting Du.’s הָלֵא for אָה, קָרַבךְ וַיֵּחַר לָבִי, which is rhythmically less easy, but קָרַבךְ = אָ σου הָ דִּיאֵנוֹיָא, לָבִי = σου הָ קָרַדִּיאָ.]

וַיֵּחַר] and leaps or starts (see Lv. 11²¹, Hab. 3⁶ (not *drove asunder*, EVV.)). EVV. *is moved* is weak and colourless.

2. **שָׁמְעוּ שְׁמָעַי** as 13¹⁷ 21² [But here, perhaps, שָׁמְעוּ and שְׁמָעַי (שָׁמְעוּ שְׁמָעַי, *i.e.* שָׁמְעוּ שְׁמָעַי) are variants, both of which gained entrance to the text, producing the unusual rhythm 4 : 3 (see on 17¹⁴)). אָ (Θ) שָׁ U.A. Du. שָׁמְעוּ for שָׁמְעוּ (only necessary if הָלֵא and לָבִי are read in 1).]

רָגְגוּ] may here be rendered *rumbling* (see on 3¹⁷). Bu. remarks on the effective word-painting produced here by the repeated *ō*-sounds: שָׁמְעוּ שְׁמָעַי בְּרָגְגוּ קָלֹי.

3. **יִשְׁרְחוּ**] from שָׁרַח (Jer. 15¹¹ Qrê †; but the Kt. is probably better): an Aram. word, שָׁרַח, to *loose*, Dn. 5¹⁶, for ἀπολύω, Mt. 14²³ שָׁ, פָּתַח, Is. 20² שָׁ, 45¹ שָׁ, פָּתַח and שָׁלַח, Is. 58⁶ שָׁ, הָיִר, Is. 58⁶ שָׁ, Ps. 79¹¹ שָׁ. Here it = Heb. יִשְׁלַחְהוּ (cf. 38³⁶ וַיִּלְכוּ בָרָקִים וַיִּשְׁלַחְהוּ).

עָלַי] = אָל, as frequently (*Lex.* 41*a*).

4. **קוּלִי**] 2 MSS Bi. Bu. Be. Du. קוּלִי.

יִרְעֶם] so always with this word, though the juss. *sense* is not intended (1 S. 2¹⁰, 2 S. 22¹⁴ (= Ps. 18¹⁴ וַיִּרְעֶם), Jb. 37⁵ 40⁹).

Either the *ē* is peculiar to this word, or rd. ירעם. (The *Hif.* הרעם, Ps. 29³.)

ולא יעקב] *and stayeth them not.* יעקב, if correct, will be a denom. from עקב, prop. to *place or leave at the heel* = *leave behind* (in Arab. *‘akaba* is to *follow at the heel*; and the Heb. עקב in Qal is to *attack at the heel*, or *overreach*), the Rabbis explaining it with more particular reference to יעקב in the sense of *end*, Ps. 119^{33, 112} (*Lex.* 784*b*): so, for instance, I.E. (Ps. 119¹¹²) וכן אמר על לא יאחרם לכוף Qi. וענין לא יאחר מן לעולם עקב (Ps. 119¹²) השׁׁבֶר עֶקֶב. There is, however, an Aram. and NH. word עֶבֶב meaning—though its etymological relations are not apparent, unless by an anomalous change of consonants, it comes from עקב—to *hold back, delay* (Lv. 19¹³ ¶ to *keep back wages*, Ithp. to *hold oneself back, delay*, Gn. 19¹⁶ ¶ for ויתמהמה, 1 S. 20³⁸ ¶ for אל-העמר, al.; *NHWB* iii. 644*b*); and it is quite possible that יעֶבֶבם should be read here. ¶ here has יעֶבְבִינֶךָ; and 3 MSS read יעֶבֶבם. The sf., however, has no antecedent, and ^{4c} is (Bu.) “long for one line, and short for two”: hence Bu. St., very plausibly, ולא יעקב ברקם, “and he delayeth not the lightnings.” Du.: ישאנ קולו ירעם אל: אחריו (from ^{5a} בקולו; but the threefold קולו, each time at the end of the line, is not an elegance, nor is so much change necessary. [But Du.’s last line is better than ¶, which is both short and feeble.]

5. [The rhythm is 4 : 4—rare in Job (7⁴ n., 21²⁸ n.), and sometimes at least due to textual corruption.] There is force in Bu.’s remark that ^a and ^b form a poor parallel; in ^a also the adv. acc. נפלאות halts after בקולו ירעם, which in its turn seems a variant of ^{4b}; nor is a fall of snow ⁵ a cause (כי) of thunder: hence, comparing ⁵⁹ עשה גדולות ואין חקר נפלאות עד אין מספר (cf. ⁹¹⁰ and ³⁶²⁸), he would read הקר גדולות ולא (or ולא) עשה נפלאות ואין. Du. for ^a reads יראנו אל נפלאות נרע.

6. הָיָה] imper. from הָיָה, the Aram. form of the Heb. הָיָה, found six times in the OT., here, Gn. 27²⁹ הָיָה, Is. 16⁴ (in the prophecy on Moab) הָיָה, Neh. 6⁶ and Qoh. 2²² הָיָה, Qoh. 11³ יִהְיֶה † (cf. also הָיָה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. 53¹ “By the star *هوى* اذا when it

sets"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) רָיָה or רָיָא, *saturate* (Ps. 65¹¹ etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least הגשם והשלל together in Is. 55¹⁰.

ל וגשם מטר וגשם מטרות עזו must be understood from * before גשם (each time). גשם מטרות after גשם מטר forms a hardly tolerable combination. Probably וגשם מטר should be omitted with 3 MSS, Ol. Wr. Bi.¹ Hfm. Bu. Ley. S omits וגשם מטרות. Sgf. (omitting °) has for ^b וגשם המטר; Hfm. (omitting ^b) for ^c וגשם ומטרות עזו (imper. *Be strong*, ל, as before, being understood from * before נ' and מ': cf. Pr. 8²⁸ בְּעֹז עֵינֹת (תְּהוֹם); Du. (for ^b and ^c), retaining the ה in מטרות, גשם ומטר תֵּעֲזֶה, מטרות וגשם ומטר עֲרֹפוּ (*Drop*: Dt. 32²).

7. בִּיד חתם ב' [בִּיד] is peculiar, but it is found in 33¹⁶ (also Elihu). Hi. Grä. Du. Be. בָּעֵר (9⁷): but בִּיד is more expressive.

כל אנשי מעשהו RV. "that all men whom he hath made may know (it)" is grammatically correct, but does not yield a good sense: read with Y either מְעַשֵּׂהוּ (Ol. Kamp. De. (note), Di.) or כֹּל-אֲנָשִׁים מְעַשֵּׂהוּ (Bi.¹ Hfm. Du. Be.): Bu. either, at the same time suggesting אֲנָשִׁים עֲשֵׂהוּ. כל may be repeated by error from * (Bu. Du. Be.^K). [Curiously for מְעַשֵּׂהוּ has εἰς αὐτοῦ ἀσθένειαν whence Ehrlich questionably, מעטתו, that every man may know his *nothingness*.]

8. יתבוא [יתבוא] Bu. יתבוא.

9. מן החרר RV. "out of the chamber (of the south)," so De., "the chamber" being an abbreviation for "the chamber of the south"; cf. 9⁹; but this is not probable. Du. (Ch. מִן הַחֲדָרִי) מן החרר בננב לחלוף (cf. Is. 21¹ לחלוף); [but the elimination of the vb. is awkward. Be.^K מן חדר תימן תבוא סופה; but this produces the rhythm 2 : 2 : 2 (17¹ n.). In H the rhythm is 3 : 2, 17¹³ n.); but perhaps the very doubtful ממורים in ^b represents two words in the original text.]

מְמַזְרִימִים if correct, *the scatterers*, i.e., *the scattering* winds (RVm.), poet. de *ventis borealibus*, quippe qui nubibus dispersis frigus offerant serenum (Ges. *Thes.*; so Di.); cf. Qor. 51¹ وَالذَّارِيَاتِ ذُرُوءًا, *By the scattering* (winds)! But in this case

(Du.) the fem. ptcp. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, מִמְּוֹיִם, *out of the storehouses* (Ps. 144¹³ †). [Ἐκ ἀπὸ δὲ ἀκρωτηρίων (? an error for ἀκρατώων), שׁוֹמֵר וְזִמְּהוּ (= מורמים, or rather, since the pl. does not occur, מוֹרֵם, whence N. Herz. in *JThS* xiv. 577,—From scorching heat (מִתְחַרֵּר) comes the *samûm*, And from sweeping rains coolness; but סופה = *samûm* is doubtful), מכות מורים, Ὑ ab Arcturo, Ἄ καὶ ἀπὸ Μαζούρ.]

10. [יָתַן] so Gn. 38²⁸, Pr. 13¹⁰ 10²⁴: though not, as Ew. 295*d*, Del. G-K.²⁶ 144*b* (omitted in G-K.²⁸), al. (v. *Lex.* 68*ca*), an impersonal usage = Germ. "es giebt": but sc. הָיָה, "the giver giveth" = "... is given" (G-K. 144*d*, *e*, Kö. 324*d*, *β*). Σ ΣΤ render by a passive (so Hi. Di. alt. Bu. Du. יָתַן); but the passive rendering is not proof that the translators *vocalized* יָתַן. [Ehrlich יָתַן: in ^b מַצֵּק from יָצַק, not יָצַח.]

and the breadth of waters is in narrowness (36¹⁶) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

II. **ברי** [ברי *saturation*, for **רַי**, from **רָהַ** (¹⁰ n.), like **יָי** (Is. 3²⁴), **עַי**, from **אָהַ**, **פָּהַ**, **עָהַ** (G-K. 24*b*, end; cf. 84*a*^c. 93*y*). [This explanation of **חַי** is preferable to *corn* (**חַי**; cp. **פַּר**), or a *chosen one* (**Θ** 'A), or *purity, brightness* (**חַי**), or (= **רַי**) the *rainbow* (Hoffm.). **חַי** for **חַי** has **חַי** is probably corrupt and **חַי** or **חַי** should be restored; see next n.]

פָּרַח is to *toil* or *labour* (cf. in פָּרַח, as Dt. 6¹¹ וּבִטְרוּחִי די 2¹¹ Qoh, וְיִיתִים אֲשֶׁר לֹא נָטַעַת = וְיִיתֵן דְּלָא טַרְחַת לְמִינַעַב 9⁹; cf. Nu. 11¹¹ טָרְחָא דַּעֲמָא דִּרְנָן 3; see, further, *ChWB* i. 319, and *NHWB*, s.v.: איכָה 1¹² Dt. טָרַח = *troublesome burden*, “cumbrance,” Is. 1¹⁴ אֵשָׁא טַרְחָכֶם). *טָרַח* is therefore properly to *make to toil* or *labour*, which might also mean to *burden* (belasten); but in the NH. usage (*ll.cc.*) it has the derived sense of to *trouble*, *importune* (belästigen), e.g. *Sanh.* 8a מְטַרְחִין אותִי לְהַחזִיר, thy *importune* one to repay; *Ta'an.* 24a אֲתִּיבָן לְהוֹצִיא וְנָטַעַת: still, when the Elihu speeches were written, it might have had the more primary sense of to *burden*. But the idea of the rain with which the clouds are laden is not here very

suitable: we have ^{9b} cold, ¹⁰ ice, and ^{11b} lightning. Hence Du. ברר, *hail*, for ברי, [the vb. then taking two accusatives: cp. G-K. 117cc]; Be.^T Honth. Bu. אף בָּרַק יִטֶּרָה עַב, yea, the cloud *casteth forth lightning* (טֶרָה, from Arab. *ṭaraḥa*, to cast or throw: Lane, 1837). This agrees excellently with ^b; but the explanation of טר is precarious.

יפיץ עֲנַן אֹרֹר RV. "He *spreadeth abroad* the cloud of his lightning": but הפיץ is to *scatter* (so, rightly, AV. *he scattereth*), not to *spread abroad* (פרס): hence point, with Θ (Θ), διασκορπισεῖ νέφος φῶς αὐτοῦ, Ὡ et nubes spargunt lumen suum, 15 MSS, *Hagiogr. Neapol.* 1487, ℣ of Rabb. edd., Venice, 1517, 1525, 1568, and of the Antwerp Polyglott (see De Rossi, *Supplementa ad Varias Lectiones*, 1798, p. 125), עָנָן (so Le Clerc, Mich. Dathe, Bu. Du. Be.), *the cloud scattereth its light (lightning)*.

12. מְסֻבּוֹת] adv. accus. (in prose סָבִיב): from מְסַב, a *surrounding place*: 2 K. 23⁵ מְסֻבֵּי יְרוּשָׁלַם, the *places round about*, (but ? rd. בסביבי, as Jer. 32⁴⁴ 33¹³); 1 K. 6²⁹ מְסַב, adv. acc. *round about* (but rd. probably מְסַבֵּב); Ca. 1¹² מְסֻבּוֹ, *his table or divan*; Ps. 140¹⁰ רֹאשׁ מְסֻבֵּי (מְסַבֵּי ?). Bu. מְסַבֵּי; but מסביב is not used of a person or thing moving *round about*, but of people moving about, or of things happening, *round about* a person. The v. is unevenly divided: hence Bu. inserts יתהלך (Be. יסֻבֵּב) *before* מתהפך, Ley, Du. Honth. insert יתהלך *after* it. The former is better: and it (the lightning) turneth itself round about, turning itself by his guidance.

תחבולת] *steersmanship*, used metaphorically of *direction, guidance, counsel*; only in the Wisdom lit.: Pr. 1⁵ 11¹⁴ באין מחשבות בעצה חכּן ובתחבולות, 12⁵ 20¹⁸ עֵשֶׂה מַלְחָמָה, 24⁶ (nearly = 20^{18b} + 11^{14b}) †.

לפּעֻלָּם] in ffl this is the middle of the verse; but really a new verse should begin here. The sf. will refer to the flashes of lightning in the poets' mind: but Grä. Be.^K Bu. לַפְעֻל מְכַל־אֲשֶׁר, לַפְעֻל מְכַל־אֲשֶׁר, *to do (anything) of all that (= whatever) he commandeth it*. But מְכַל is rather a refinement: would not the poet be content with כל אשר ?

אֲרִצָּה] si vera l., a poet. form for אֲרִץ, as אֲרִצָּה, 34¹³ (see *n.*):

but no doubt אֶרְצָה (= אֶרְצוּ) should be read with S, as there (Mich., Reiske, Bu. Be.); cf. Pr. 8³¹ מִשְׁתַּחֲקֶה בְּחֵבֶל אֶרְצוּ Du. פֶּרְצֵנִי, according to his pleasure.

13. [אם לארצו] om. אם, as repeated by error, with Bi.¹ Di. Sgf. Bu. Be.; Du. וְלִמְאֹדָה (Dt. 28²⁰, Pr. 3³³ al.), comparing En. 59¹. [For types of parallelism somewhat similar to the text as emended by Du., cp. 31¹³ 36⁹, and see n. on 11¹⁰.]

[יִמְצִיאָהוּ] 34¹¹ (see n.).

14. [עֵמֹד] Du. Be.^K to א, m. c.: [but this merely produces 4 : 3 (17¹⁴) instead of 3 : 4: the rhythm would become normal by the omission of עֵמֹד].

15. [הִתְרַע בְּשׁוֹם אֱלֹהִים עֲלֵיהֶם] RV. Di. "Dost thou know about (as 35¹⁵) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf. כָּם, 36³¹); שׁוֹם, as Ex. 5⁸, though there an *object* follows, which is here desiderated. Ἐ οὐδαμὲν ὅτι ὁ θεὸς ἔθετο ἔργα αὐτοῦ, whence Bi.² Du. פָּעִלְיוּ (Du. אֱלֹהִים), " . . . about God's ordaining, appointing (Lex. 963) his works." This is the best that can be done with the passage.

[וְהוֹפִיעַ] the pf. with *waw* consec. in a freq. sense, carrying on בְּשׁוֹם, as 1 K. 8³³, Ezk. 3²⁰ (Dr. 118; G-K. 114r).

16. [הִתְרַע עַל מַפְלְשֵׁי עֵב] יָדַע עַל is as strange as 36²¹ עַל. Perhaps the ע in עַל is a dittograph: ל will then be the *nota accus.* after תִּרַּע (as, e.g., 5²). Be.^K הִתְרַדָּה wilt thou *soar* above . . . ? but רָאָה means rather to *dart* or *swoop* (Dt. 28⁴⁹, Ps. 18¹¹, Jer. 48⁴⁰ = 49²² †).

[מַפְלְשֵׁי] *balancings*, from פָּלַס, to *weigh* (fig. to *make even* a road); cf. פָּלַס, a *balance*, Pr. 16¹¹, Is. 40¹² †. Bu. (note, but not in translation) מַפְרְשֵׁי, as 36²⁹: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

[מַפְלָאוֹת] Probably miswritten for נַפְלָאוֹת, as ¹⁴ (a few MSS, Sgf. Bi.² Bu. Be.^T), through the influence of מַפְלְשֵׁי.

[תָּמִים יָדַעוּ] cf. 36⁴ תָּמִים יָדַעוּ (of Elihu): יָדַעִים [MS^{Ken. 153} only here: cf. on 32⁸. Du. [precariously, though ἤ is not too certain] for מַפִּיל תָּהֶם מַרְעִים, *making a water-flood* (cf. תָּהוֹם in Ps. 42⁸) *to fall (pour) down at the thunder,*

"the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth."

17. **אשר בגדיך** a pron. of the 2nd person being the supplement of **אשר**: "*Thou whose garments are warm*"; cf. Hos. 14⁴ **יְרַחֵם בְּךָ אִשְׁרֵי**, *Thou through whom* the fatherless is compassionated! Ps. 71^{19, 20} (*Lex.* 82a). [Du. Peake take **אשר** as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes ¹⁷ still dependent on **החרע** in 17¹⁶.]

בְּהִשְׁקֵט = *to show quietness* (the "internal" Hif.: G-K. 53e); so Is. 7⁴ **הִשְׁמֵר וְהִשְׁקֵט**, 57²⁰ (= Jer. 49²³) **כִּי הִשְׁקֵט לֹא יוֹכֵל**.

וְהַדְרֹם poet. and late: elsewhere only Dt. 33²³, Ezk. (13 times), Qoh. 1⁶ 11³. Also only here of the south *wind*.

18. **תִּרְקִיעַ** with the interrog. not expressed (G-K. 150a, b). **רָקַע** (Hif. only here) is to *stamp* with the feet, Ezk. 6¹¹ 25⁶; to *beat down* (cf. in Syr. **رَقَعَ** = *πεπιεσμένον*, Lk. 6³⁸), or *beat out*, especially of metals to *beat out* into plates, as Jer. 10⁹ **וַיִּרְקְעוּם צָפַי** (Is. 40¹⁹, Ex. 39³, Nu. 17⁴ (of the censers) **וַיִּרְקְעוּם צָפַי** (תעשו אותם רִקְעֵי צָפַי לְמִזְבֵּחַ). The word is evidently chosen here, with allusion to the **רָקַע**.

עִמּוֹ with him; i.e. either *with him*, as his companion and equal, or *like him* (9²⁶).

לְשַׁחֲקִים the **ל**, as *Lex. s.v. ל*, 3a.

שַׁחֲקִים properly *clouds*; here poet. for the **רָקַע**.

רָאִי [†] *mirror*; = **מִרְאָה**, Ex. 38⁸ †.

מוֹצֵק Hof. ptc. from **צָק**; cf. **הַיָּם מוֹצֵק**, 1 K. 7²³. Different from the **מוֹצֵק** of ¹⁰, and the **מוֹצֵק** of 36¹⁶ (from **צוֹק**).

19. **הוֹדִיעֵנוּ** c. 25 MSS, Orient. Kt., G⁵ Di. Bi. Du. Be. הוֹדִיעֵנִי, "Make me to know what we (men) shall say to him."

לּוֹ [to him (God), as commonly understood; of, about (as Gn. 20¹³: *Lex.* 514a, e) it (Ehrlich: see on הוֹסִפֵּר, v. ²⁰].

לֹא נֶעְרַד sc. **מִלּוֹ** (see 32¹⁴); cf. Ps. 5⁴ (in c. 33⁵ **מִלַּחֲמָה** is more probably to be understood).

20. **הוֹסִפֵּר** [Ehrlich postulates for this word here a sense found in Arabic, as, e.g., in **سُفِرَتِ الرِّيحُ الْعِيمُ**, the wind dispersed the clouds (cited by Lane); and deletes **לּוֹ** as an insertion

made when, this unusual sense not being understood, יספר was taken in its familiar sense. Omitting v.¹⁸ he obtains for ^{19a, 20} the meaning: Teach me then what we shall say of it (*i.e.* the marvels of ^{18f.}) . . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יבלע). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of ¹⁵⁻²⁴, and form no safe way of escape from the strange and perhaps corrupt expressions in [1].

יבִלֵעַ אִם אָמַר אִישׁ כִּי] “Or did man ever say (= wish, purpose: Ex. 2¹⁴; Lex. s.v. אָמַר, 2) that he would be swallowed up (fig. for annihilated)?” אָמַר כִּי, as 36¹⁰, where see *n.* Du. ‘וְיִסְפֹּר לוֹ כִּי יִדְבֵּר אִם אָמַר וְנָ’ “Hath he (God) a reprover (see 40²), when He speaks, Or doth a man say that He is confused?” understanding בִּלְע in the doubtful sense of בָּלַל (see [also, perhaps, Is. 3¹² (*n.*) 19⁸ 28⁷, Ps. 107²⁷]).

21. רָאוּ] Bu. רָאִי.

יִבְרָךְ] is of ambiguous meaning: the $\sqrt{\text{ }}$ occurs otherwise in OT. only in בִּרְהָרָה, a *bright spot* on the skin, Lev. 13-14[†]. [But elsewhere two opposite meanings occur: *bright*, and *dark, dull, obscure.*] (a) in Arab. *bahara* is properly (Lane, 265) to *overcome* (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to *arrogate* a thing to oneself falsely), then to *surpass, excel*, in beauty, knowledge, goodness, etc. (abs. the moon *surpasses* the stars (*sc.* in brightness), and the *surpasser* is a term for the moon, as outshining the stars (*ib.* 266a)), and, lastly, to *shine*, as “the cloud *shone brightly*”; (b) Eth. [with metathesis] **በፍህ**: (common) is to *be bright* or *shine* (Di. Lex. 499f); (c) in Syriac, the $\sqrt{\text{ }}$ itself is not quoted, but חֲסִינֹ is *fuscus, maculosus*, of colours, lux *subobscura*, and then of an *obscure* rumour, or hint, חֲסִינֹ is *obscurely*, = ἀμυδρῶς, of light, חֲסִינֹ, *obscure, uncertain* (of knowledge), Ephr. i. 462; חֲסִינֹ is *twilight* (the knowledge of men compared with that of angels is like the *twilight*); חֲסִינֹ is the *twilight* before sunrise, but it also denotes *lux ortus*,

splendor, *Ephr.* iii. 15 (פְּהִיזָּה, and derivatives, in the sense of *to glory, boast* = καυχώμαι, are common); (d) in ℣ rare; only בְּהִירָא, בְּהִירָא = בְּהִירָא, and בְּהִיר, ℣² here [where בהיר means *clear, bright*] לא אסתכלו באורייתא אתעבירו שמיא בהירי מן לאחתא טלא [though in the related passage in NH. in] Ta'an. 7^b (Levy, *ChWB*, and *NHWB*) [בהיר is used of the *dark* rain-clouds]: אפילו בשעה שעננים עומדין בהירין בהירין להוריד טל (ed. שחרקע נעשה בהורין בהורין). [In the present passage, if ^{21b} is in place the meaning *obscure* is rather indicated by the parallel לא ראו.] Wr. Sgf. Be.^T proposed בְּהִיר הוא for בהירו, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of וְהָאֵל].

22. זֹהַב. [cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, *HN* 6¹¹ 33⁷], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 28¹⁻⁶): but there is here no real antithesis between the two ideas contrasted. AV. renders ⲙⲁ correctly *gold*: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase *golden splendour* (cf. Ⲙ in Æschylean language, worthy of a better cause, νέφη χρυσαιγεύοντα; cf. Soph. *O.C.* χρυσαιγεύς κρόκος): change a letter (זֹהַב for זֹהַב, Grä. Che. Du. Be. Honth. St. Bu.²: see Ezk. 8² and Dn. 12³ וְהָיָה כְּזֹהַר הַרְקִיעַ †), and we get the sense which the Revisers vainly struggled to obtain.

[יִאֲתָה] 3²⁵ 16²² 30¹⁴.

[עַל אֱלֹהֵי נֹרָא הוּא] “upon God majesty is terrible.” We should expect הוּא נֹרָא “... is terrible majesty,” and so Bu. would read; but הוּא נֹרָא is more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29² וְהָאֵל גְּדוֹלָה עַל-פִּי הַבָּאֵר.

23. [שְׂדֵי לֹא מִצְאָנָהוּ] the *casus pendens*; Dr. § 197.

[שְׂגִיָּא] see on 36²⁶.

[שְׂגִיָּא כֹּחַ] these words halt after מִצְאָנָהוּ, and ^b is unrhythmical. Bu. plausibly, כֹּחַ וְרַב צִדְקָה, שְׂדֵי לֹא מִצְאָנָהוּ שְׂגִיָּא כֹּחַ וְרַב צִדְקָה.

שניא כח ורב צדקה ומשפט לא יענה. Du. שניא כח ורב צדקה ומשפט לא יענה; [but the rhythm (4 : 3 (2)) in both Bu. and Du. is suspicious. Possibly we should retain 𐤁 (except יענה), merely changing the pointing of 𐤁 : שניא כח ומשפט ורב צדקה לא יענה (rhythm 3 : 3); the coupling of כח and משפט is a little strange, but by no means so strange as 'משפט ורב' in 𐤁 . In the context it is not difficult to understand משפט after יעות (see next n.) or יענה, if this be retained].

יענה] 𐤁 יסגר (elsewhere also for ענה, as Gn. 16⁶ 𐤁 , Is. 58^{3, 6} 𐤁 ; Syr. ܦܠܥ (common) is *laesit, nocuit, ἔβλαψεν*), 'Α κακονχήσει; Rvm. "To judgement and plenteous justice he doeth no violence." ענה רן occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," i.e. vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: אין מענן את דינו של זה אלא ממתין אותו מיד. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, יענה (as 8³ 34¹²) would be an easy emendation. Bi. Hfm. Be. יענה, *answereth not* (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

24. יראוהו] *fear him*—as an established fact (the force of the pf.), though not necessarily universally (cf. 36^{24b} אשר שררו אנשים). 𐤁 ($\phi\omicron\beta\eta\theta\acute{\eta}\sigma\omicron\nu\tau\alpha\iota$) 𐤁 express יראוהו, which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "should fear him." [With the similar sounding forms from the two different vbs. יראה (from ירא), יראה (from ראה), cp. 6²¹. 𐤁 ($\phi\omicron\beta\eta\theta\acute{\eta}\sigma\omicron\nu\tau\alpha\iota$) in both lines; 𐤁 also treats כל חכמי לב as subj. of the vb. in ^b; and it would be easy to read יראוהו in ^b; but, though 𐤁 is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But (לכן = לכן) this, viz., what has been mentioned in ²³, (only) ordinary men see (יראוהו), the wise in heart see it (יראוהו) not.]

CHAPTER XXXVIII.

1. [מן] [out of; Ehrlich, *after*, Hos. 6²].

מן | הסערה so Kit., with B. According to Baer (p. 53) and Gi. the Kt. reads as one word מן | הסערה, the Qrê as two words מן | הסערה. The same peculiarity recurs in 40⁶ Kt. מן | סערה Qrê, מן | סערה. The Qrê is, of course, correct.

2. [מי זה] The rendering "Who is *this* that . . . ?" is here admissible, and more forcible than any other (*Lex.* 261a, 4b; cf. Is. 63¹).

[בלי דעת] a short circ. cl. qualifying a subst., as Ps. 63² ארץ בלי מים; more commonly qualifying a verb (8¹¹; see n.).

3. [כְּנָבֵר] כְּנָבֵר, *like a mighty man (a warrior)*, כְּנָבֵר (כְּנָבֵר), MS (כְּנִיבֵר) Hfm. Bi. Bu. Be. Ben-N. כְּנָבֵר, as in Ezk. 17¹⁰ כְּנָבֵר for Ben-Asher כְּנָבֵר, to avoid the juxtaposition of two similar aspirates: cf. Baer, *Job*, p. 63, and *Ezek.* p. 114, who cites Kimchi, *Michlol*, 90a, and Baer and Strack, *Dikdukê ha-tê'amim*, p. 30. See also G-K. 21d. For כְּנָבֵר (not כְּנָבֵר), see on 13²⁸.

[ואשאלך] om. ו, with c. 60 MSS, S^U Bi. Be. Bu. Du.; cf. 42⁵.

5. [ממדיה] from [מִמֶּד]; cf. מִסָּב (37¹²). [But Ehrlich suggests that it is the sing. (cp. G-K. 93ss) of Piel part. of מדה = מדר, and renders, What (מִי, as Jg. 13¹⁷, or read מה as in Pr. 30⁴) is the name (שֵׁם) of him that measured it?]

[כי תדע] either *since thou knowest* (iron.), or (Del.) *if thou knowest* (cf. Pr. 30⁴ מה שמו ומה שם בנו כי תדע); the impf. is no bar to either of these renderings, for it is often used of present knowledge: 11⁸ 37^{15, 16}, Pr. 27¹ 30⁸, Is. 58³, Hos. 13⁴, 1 K. 3⁷, Ps. 51⁶ 73²² etc. Di. Dav. Bu. Du. *that thou shouldst know*

(viz. through being present at the time); but the explanation is rather forced.

6. יורה Gn. 31⁵¹ אשר יריתי; cf. Dn. 7⁹ רָמִיו; [and for the expression *to cast, throw*, i.e. *to lay*, a foundation or a building, cp. in other languages *nadû uššê* (Del. *Assyr. HWB* p. 448 f.); יָסַד, *foundation* (e.g. Mt. 13³⁵, 2 Macc. 2²⁹); *fundamenta jacere*; βάλλεσθαι ἄστν].

7. וַיִּרְעוּ . . . בָּרֶךְ Dr. § 118; G-K. 114^r. [ὅτε ἐγενήθησαν ἄστρα, ἤνεσάν με φωνῇ μεγάλῃ πάντες ἄγγελοί μου. Whether or not this is a “dogmatic correction” (Di.) to remove the inconsistency with Gn. 1^{14ff}, it is self-condemned, like Me.’s בָּרָא for בָּח, by its destruction alike of the parallelism and poetry of וַיִּרְעוּ.]

8. וַיִּסַּךְ וְ Quis concludit . . . ? whence Me. Wr. Bi. Bu. Du. Be. וְיָסַךְ (v. 7), who hedged about . . . ? which, as ⁸ does not refer to the direct sequel of ⁶, is preferable, as well as more forcible. [Ehrlich וַיִּסַּךְ, carrying on וַיִּרְעוּ in v. 7—a slighter change, but less probable.] וְיָסַךְ, as 3²³ † (sq. בְּעַד; but the variant שָׁוָה, 1¹⁰, sq. בְּעַד, is combined, Hos. 2⁸ †, with an accus.). [The corruption may, however, lie deeper: וְיָסַךְ, *hedge about*, is not quite the word to be expected with *doors* (ct. “thorns” in Hos. 2⁸); the line unduly anticipates ^{10b}, and the repetition of וְיָסַךְ, ^{8a}, ^{10b}, betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of וְיָסַךְ be a dittograph, what remains closely resembles a good parallel to ^b, and we should perhaps read וְיָסַךְ or (unless this can be treated as וְיָסַךְ)—*when the sea was born*. But it is less easy to recover the beginning of the line, which should contain a question (cp. 4. 12 etc.). Be^K suggests, not very satisfactorily, וְיָסַךְ for וְיָסַךְ.]

וַיִּצָּא [בגיהו מרחם יצא] when it burst out, *issuing forth* from the womb: the impf. qualifying וַיִּצָּא, just as 31³⁴ וַיִּצָּא פֶתַח, and so capable of being rendered idiomatically by a ptc. וַיִּצָּא, 40²³ (of Jordan), Ezk. 32² and in the Hif. (of an ambush rushing forth) Jg. 20³⁰. The occurrence of the word in Mic. 4¹⁰, Ps. 22¹⁰ † is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. וַיִּצָּא, and to burst out (with reference to waters) is

frequently expressed by **יָסַד** and derivatives (PS. 676 f.), and **יַבֹּחַ גַּחַג** is used of water carrying away a bank, etc. Whether in Heb. the word was used by itself with reference to the bursting out of the foetus from the womb depends on the punctuation and interpretation of the ambiguous forms in Ps. 22¹⁰ (= נָוִי, Ps. 71⁶) and Mic. 4¹⁰.]

10. **וַאֲשֶׁר עָלָיו חֶקִי**] *And I brake upon (or against) it my boundary*,—חֶקִי being (as explained on 26¹⁰) a *prescribed limit* in space, *i.e.* a *boundary*, as in 14^{5, 13} it is a *prescribed limit* in time; and *brake* being an allusion to the rocks and cliffs in which the mainland often abruptly ends (cf. ῥήγμις); so Ew. Del. Di. Bu. Du. **חֶקִי** express חֶקִי; Di. Bi. Du. Be. חֶקִי (as Pr. 8²⁹ חֶקִי לִים חֶקִי,—where, however (see on 26¹⁰), חֶקִי need not mean more than *decree*). **חֶקִי** ἐθέμην δὲ αὐτῇ ὄρια, **חֶקִי** **סָבַח** **לִים** **סָבַח**, **חֶקִי** circumdedit illud terminis meis (חֶקִי), **חֶקִי** **וַאֲשֶׁר עָלָיו חֶקִי**. The fig. is a bold one; and one wishes that the evidence were clearer that חֶקִי really expressed the idea of a *boundary*. Me. Wr., after **חֶקִי** (which may, however, only paraphrase), **וַאֲשֶׁר עָלָיו חֶקִי** (cf. 14¹³: in this case, for עָלָיו, cf. 13²⁶ **כָּתַב** **עָלָיו**, Gn. 30²³ **עָלָיו**); Be. (“fortasse”) questionably **וַאֲשֶׁר עָלָיו חֶקִי**, and *I wrote (prescribed)*, from Ass. and Arab. (*Lex.* 1009a). RV. *prescribed*, with marg. “Heb. *brake*”: but the two renderings are inconsistent: “prescribed” is not a legitimate paraphrase of “brake”: if “brake” with חֶקִי is deemed to be too bold a combination, the only alternative is to emend the Heb., and to read some word—such as **וַאֲשֶׁר עָלָיו חֶקִי**—which may be fairly rendered “prescribed.”

11. **וַאֲמַר עַד פֶּה תְּבוּאָה וְלֹא תִסֵּף**] Du. Be.^K om. **תְּבוּאָה**, Bi. St. **וְלֹא תִסֵּף**,—each *m. c.* But without **תְּבוּאָה**, **וְלֹא תִסֵּף** attaches very badly to **עַד פֶּה**; and the omission of **וְלֹא תִסֵּף** greatly weakens the force of the words spoken. It is monstrous to spoil a verse—and especially a fine verse—for the sake of supposed metrical requirements. [אֲמַר might be omitted, leaving the rhythm 4:4 (7⁴ n.): then for the omission of an introductory **וַאֲמַר**, **וְלֹא תִסֵּף**, etc., cp. 4^{17a}. 15^{23a} 17¹² 22²⁰.]

וְכִי יִשֵּׁת בְּגֹאֲן גִּלְדִּי] Here there must be an error in

א; for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. Hrz. Schl. Del. al. understood חק (cf. 14¹³ חק ותוכרני, and take ישית impersonally (sc. השת), *Thes.* 1400b “*hic ponant*, i.e. *ponatur* (sc. terminus, v.¹⁰ [חק]), *superbie fluctuum tuorum*.” But חק is too far off to be reasonably supplied by the reader in thought, and the impers. ישית is here exceedingly weak. Hi. takes פא as the obj.: “A ‘here’ doth one set against,” etc.; Ew. § 294^a (“perhaps”), and apparently Di.: “Here (=this place) will arrest the pride,” etc. (*Einhalt thun dem Übermuth* . . .; to judge from the comparison of שית מן, 10²⁰ (but see *n.*), taken by Di. as elliptical for ‘שית יד ב’, lay (the hand) upon = arrest); but פה in either of these usages would be very un-Hebraic, and the sense *arrest* for ‘שית ב’ has no support elsewhere. Du. “And leave off (lass ab: שית, as 10²⁰ (but see *n.*)) with the swelling of thy waves.” Qi. (Comm.) ופא ישית וילחם בנאח גליך, apparently taking ישית in the military sense of Ps. 3⁷, Is. 22⁷: “Here will the appointed boundary assail and resist thy waves.” Seb. Münster (1534-5), Et hic ponet (impetus tuus) elationem fluctuum tuorum; Coverdale (1539), and here shalt thou laye doune (cf. Münster’s *ponet*) thy proude and hye wawes; Geneva Vers. (1568), and heere shall it (*i.e.* God’s decree and commandement, as v.¹⁰) staye thy proud wawes; EVV., finely, “shall thy proud waves be stayed.” Εἰ ἀλλ’ ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα, & זכל (? rd. with Me. זלל, thou shalt break), ו Et hic confringes tumentes fluctus tuos, ו כא חשו בניוחנו גליך. Hence (after ΕΥ) Ew. ‘ישבר ג’, shall be broken (or השחק, Jon. 1^{11, 12}); so (ישבר) Wr. Bāthg.; Bi. Bu. Be. Honth. St. ‘ישבת ג’, shall cease (ישבת for ישב¹). Either of these yields an excellent sense: for ישבר, cf. Lv. 26¹⁹ עוכם; and ושבתי את נאח עוכם; for ישבת—or, more forcibly, ישבת—Is. 13¹¹ והשבתי נאח זרים, Ezk. 7²⁴ עוכם (30¹⁸ 33²⁸ with ונשבתי); and so, by legitimate means, we obtain the sense, not materially different from that which EVV. obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—פא for פה only here, and doubtless only a *lapsus calami* for it. Εἰ ἐν σεαυτῇ, as Be.^K saw, expresses בכה misread as בכה: but this can hardly be the original reading; for (1) the repetition

of the same word פֶּחַ is much more forcible; and (2) בָּנָה for בָּנָה is dubious: it occurs only 1 K. 22²⁰ (twice), where the sense is not *here*, but *thus* (*in this wise . . . in that wise*), and where the || 2 Ch. 18¹⁹ has בָּנָה . . . בָּנָה, as can hardly be doubted, rightly.

12. [הַמִּיּוֹיךְ] for the idiom (= since thou wast born), see 1 S. 25²⁸, 1 K. 1⁶; and cf. on 27⁶. $\text{Ἐ} \eta \epsilon \pi \iota \sigma \omicron \upsilon \sigma \upsilon \nu \tau \epsilon \tau \alpha \chi \alpha$ (צוּחִי) $\phi \acute{\epsilon} \gamma \gamma \omicron \varsigma \pi \rho \omega \tau \omicron \nu \omicron \nu$; where, according to Bi. Be., $\epsilon \pi \iota \sigma \omicron \upsilon$ = כְּמִיּוֹךְ; but $\epsilon \pi \iota$ with a gen. is a common Greek idiom for *in the time of*, e.g. $\epsilon \pi \iota \text{Κύρου}$, $\epsilon \pi \iota \epsilon \mu \omicron \upsilon$, $\epsilon \phi' \eta \mu \omega \nu$, etc.

[יִדְעָתָהּ] in poetry the Kt. יִדְעָתָהּ שָׁחַר is preferable to the Qrê יִדְעָתָהּ שָׁחַר. The Pi. יָדַע only here; perhaps (Bu.) to be read in Ps. 104¹⁹ שָׁמַשׁ יָדַע מְבוּאוֹ.

13. [רִשְׁעִים] an הַלִּיזָה—עין הַלִּיזָה—one of the four *litteræ suspensæ* (the others being v.¹⁵, Jg. 18³⁰ מְנִשָּׁה, Ps. 80¹⁴ מַעִיר)—probably due to the fact that the scribe of the standard MS wrote by error רִשִּׁים; the ϵ was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G-K. 5ⁿ; or, more fully, Ginsburg, *Introd. to the Heb. Bible*, p. 334 ff.).

14. [וְיִתְצַבְרוּ] viz. objects on the earth. Be., cleverly, וְיִתְצַבְרוּ or וְיִתְצַבְּעוּ, and it (the earth) is dyed (cf. צָבַע, Jg. 5³⁰; צָבַע, variegated, Jer. 12⁹ †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv.¹²⁻¹⁵ Hfm. (and following him Sgf. Du. Che. Be.^T Vo.) omits ^{13b} and ¹⁵; and Du. Che. Be. Vo. ^{14b} as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v.^{12a. b. 13a. 14a}, v.^{13b. 14b. 15a. b} being a tetrastich written originally on the margin, which afterwards found its way into the text (in ^{14b} Hfm. Du. Be. Honth. read לִבְיָשׁ for לִבְיָשׁ, “and they stand there as if ashamed (*wie sur Schande*)” with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, ^{15a}. But ¹⁵ upon this interpretation does not follow ^{14b} well; while at the same time (Di.) ^{13a. 14a} assign a very poor purpose for ¹²). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day

in human history, even (v.¹²) within Job's lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

16. [נבכי] etymology unknown (Arab. *nābik* is a *lofty place*; *nabakat*^m, a *hill with a pointed top*; *intabaka*, to be *lofty*; נבך,

is *erupit*, *orsus est*, *evasit*, of *light*, *flowers*, etc., and נבֿח is *surculus*, *virgultum* βλαστός (PS. 2265 f.); but these words throw no light on the etymology of [נבך]; but, si vera l., πηγῆ seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, [נבע] (cf. Syr. [نبح] = πηγῆ), *flowing springs* (cf. נחל נבע, Pr. 18⁴); Che. [מבע] (Is. 35⁷ 49¹⁰).

[חֶקֶר] = *range*: see on 11⁷; and cf. Ps. 95⁴ מִחֶקְרֵי אֶרֶץ.

17. [רשערי צלמות] & πύλῳροι δὲ ἄδου = 'רשערי צ', and the *gate-keepers* of darkness,—adopted by Du., to avoid the repetition of the same word 'רשערי': "though we hear nothing of the nature of the beings who guarded the entrance to שאול, 'gates' necessarily presuppose gate-keepers." [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from שער; cf. 8³ n.]

[תראה] & ἰδόντες σε ἔπτηξαν; apparently a double reading רא and ירא (יראי)—the ת dropped by haplography. [Read רא or ראתה—either a good parallel to נגלו לך: the impf. תראה is scarcely suitable.]

18. [התבוננת עד] hast thou *shewn thyself attentive as far as, even to* . . . ? But, perhaps, על (= אל) should be read, as 31¹, Ps. 37¹⁰ (so Bu.).

[כָּלָה] & πόση τίς ἐστίν, whence Du. Be. כָּפֶה, "how much it (the earth) is." But the change is unnecessary; it is not apparent why כָּלָה (Du.) "klingt ziemlich kindisch."

19. [הדרך] Be. Bu. דֶּרֶךְ, and so ²⁴; but אי זה הדרך seems to have been idiomatic: see 1 K. 13¹², 2 K. 3⁸, 2 Ch. 18²³ †: it is not likely that dittography should have taken place *five* times in the same expression.

20. תַּקְחֵנִי [תַּקְחֵנִי Be.^K Ḥ ei áragáous me ; and so Me. Sgf. תַּקְחֵנִי (Oo. תַּקְחֵנִי): a fine piece of irony. But Ḥ is more probable; and also, as Bu. observes, more forcible.

תָּבִין [תָּבִין occurs in 28²³; but probably Hfm. (תָּבִין), Du. Bu. Be. are right in reading תָּבִין, || to תַּקְחֵנִי.

21. רַבִּים [by attraction to יָמִיד: cf. 21²¹ and G-K. 146a.

22b. וְאוֹצְרוֹת [the repetition is improbable (cf. 8³ n.): the lost term was perhaps מוֹזִי (37⁹ n.). Du. וְאוֹצְרֵי, *treasurers* (Schatzmeister), for the same reason as וְשֹׁטְרֵי in 17. But the point here is Job's seeing the *treasures*, not their *treasurers*.

23. קָרָב [Ps. 55²¹ 68³¹ 78⁹ 144¹, Zec. 14³, Qoh. 9¹⁸ † (in 2 S. 17¹¹ rd. with ḤṢṬ קָרָבָם). The common Aram. word for *war*.

24. הָדָר [see on 17.

אֹר [light has been dealt with in 19; even lightning (which אֹר denotes in the Elihu speeches) is mentioned in 25^b; אֹר seems consequently out of place here. Ew. (*Die Salom. Schriften*, p. 252), Me. Bi.¹ Wr. St. Bu. רֹחַ; Hfm. Bi.² Du. (see the next note), Honth. אֶר, *mist* (36²⁷); Sgf. כָּפָר, *hoar-frost* (after Ḥ páχτη (see 29^b); cf. Sir. 43¹⁹ $\text{καὶ páχτην ὡς ἄλα ἐπὶ γῆς χέει}$ = (marg. וְשֹׁטְרֵי יִשְׁכּוּן כְּמִלַּח יִשְׁכּוּן); Be. קִיטּוֹר, *steam* (after Ḥ páχτη in Ps. 118 (119)⁸³). Of these suggestions רֹחַ, agreeing with the || קָרִים, is the most probable; אֶר is palæographically easier; but neither this, nor כָּפָר (which in addition comes in 29), nor קִיטּוֹר (Gn. 19²³, Ps. 148⁸ 119⁸³ †), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with יִחַלֵּק [cp. En. 41⁴ 60¹²], as well as with the || קָרִים).

וְיָפִין [Rd. probably יָפִין: הָפִין is always *causative*, except here, Ex. 5¹², 1 S. 13⁸ (read in each וְיָפִין).

קָרִים [Du., objecting that the “wind” is here out of place (?), and that the way of the “east wind” is known, declares that קָרִים, “cool (water),” of *fine* or *drizzling* rain (“Sprühregen”), for קָרִים is “necessary”; he thus (with אֶר and יָפִין, *trans.*) gets, “Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?” the allusion being to

"the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed." But קרים (*sc.* מים) does not seem a good expression for *fine* rain; nor do Jer. 18¹⁴, Pr. 25²⁵ (מים קרים) show that קרים alone would be used for cool water. And as Du.'s objections to רוח do not seem decisive, קרים is no longer a necessary emendation. [Honth., following Du. in ²⁴, transposes vv. ²⁴ and ²⁵. Retaining אור in ^a, Richter proposes קרנים (cp. Hab. 3⁴, and the vb. in Ex. 34²⁹)—scatters the *rays* over the earth.]

26. [לא איש] see on 12²⁴ בתהו לא-דרך (G-K. 152u).

27. [שאה וּמְשָׁאָה] see on 30⁸.

[ולֹהֲצַמִּיחַ מִצָּא דשא] and to cause the place where young grass cometh forth to sprout: מוצא מים, like מוצא מים, and (implicitly) מוצא כסף, 28¹. But the v. is much improved by reading with Wr. (so Bu. Du. Be.^T) צִמָּא for מוצא (note the || to (שאה וּמְשָׁאָה): and to make *the thirsty land* (Is. 44³ RVm.) sprout with young grass (הצמיח, with a double accus., as Ps. 147⁸ (המצמיח הרים חציר). Be.^K St. מִצְיָה, *out of the dry ground*; also a good suggestion.

28. A beautiful verse, rejected, however, by Bi.² Du. Che., partly as tautologous with ²⁹, and partly as not fitting into ²⁵ (which, however, refers not to ordinary rain, but to the down-pour in a thunderstorm), and (?) the scheme of the tetrastichs.

[אגלי טל] Ἐ βώλους δρόσου; ΣΤΥ all *drops*. This must be the meaning; but the etymology is obscure. Arab. *'ajala* is to *confine* or *restrain*, e.g. cattle from their pasture (Lane, 25), ii. *congregant, collegit*; *ma'jal, stagnum, piscina* (Freyt.); ? אֲגַל = *drop* as a small quantity of fluid, *collected together*.

30. [כאבן מים יתחבאו] "like stone are the waters hidden," "as (with) stone (G-K. 118s) are the waters hidden" (RV.), are both unsatisfactory; "hide themselves (and become) like stone" is forced; "are solidified (sich verdichten; RVm. *are congealed*) like stone" (Di. Del.) gives יתחבאו a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. 2³¹. = Mic. 4¹¹; *Forms*, p. 296], and accordingly interchange them;

we then get, "Like stone the waters *cohere together* (poet. for *freeze*: lit. *take hold of* or *grasp one another*: cf. 41⁹ †, of the scales of the crocodile, וַיִּתְּלְכּוּ וְלֹא יִתְּפְּרוּ; and הִתְלַקַּח, Ex. 9²⁴, Ezk. 1⁴ †), and the face of the deep *is hidden*" (viz. by the ice forming upon it): so Bi.¹ Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take יִתְּחַבֵּאוּ as an alternative or dialectical form of יִתְּחַמְּאוּ (denom. from חֲמָאָה, *curdled milk*) *are curdled*, or *coagulated*, if not (Du.) יִתְּחַמְּאוּ is to be read: but this is precarious; and does חֲמָאָה, *leben*, curdled milk (see on 20¹⁷) coagulate in a manner at all resembling ice?

31. [הִתְקַשֵּׁר] in Is. 49¹⁸ קֶשֶׁר (|| לְבַשׁ ||) means *to bind on*, *engirdle oneself with* (cp. קְשׁוּרִים, *sashes*): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of ^b, and קֶשֶׁר being here || to פָּתַח is rather *to bind fast* (cp. 39¹⁰ 40²⁹—Qal), *to bind up*, *fasten*; cp. קֶשֶׁר, *a knot* in P.B.H.]

[מַעֲרֻנֹת] the same form, מַעֲרֻנֹת, recurs in $\mathfrak{M}$, in 1 S. 15³² †; in 1 S. the word has been variously explained as meaning (1) *voluptuously* (EV. "delicately"), so $\mathfrak{T}'A$: "not probable in view of the context" (Dr. *ad loc.*); (2) *in fetters* (so Qi.); and, pointing מַעֲרֻנֹת, (3) *totteringly*: "so Sm. Now. Dh. Ehrlich, probably rightly" (Dr. *ib.*). Thus the passage in Sam. can at best lend a very dubious support to any theory of the meaning of the present passage. And the Massora notes that in 1 S. 15³² and here מַעֲרֻנֹת has different significations. As to the present passage there are two main theories: (1) that מַעֲרֻנֹת means *delicacies*, *dainties*: this would be the most obvious meaning of the word if the parallel and context really admitted it: cf. the masc. pl. מַעֲרֻנִּים, *dainties*, in Gn. 49²⁰, La. 4⁵, Pr. 29¹⁷ †, and, perhaps, Jer. 51³⁴ (though מַעֲרֻנִּי is otherwise pointed in $\mathfrak{M}$); עֲרִינָה, *voluptuous*, Is. 47⁸; עֲדָנִים, *pleasures*, Ps. 36⁹ and, as pointed, Jer. 51³⁴. The *delicacies* of כִּימָה (commonly, though not universally, identified with the Pleiades) have been understood to be the fruits, or flowers, of spring, or the renovating influences of spring which produce them: so here Levi b. Gershon (A.D. 1326), who remarks מַעֲרֻנֹת שֵׁם מִינֵי תַעֲנוּגִים שֶׁם כִּי אֵז יִתִּיר הוֹמָן הָאֵילָנוֹת וִיתָנוּ שִׁמְצָאוּ בִּסְבֵּת כִּימָה ר"ל בְּהִמְצָא הַשֶּׁמֶשׁ שֶׁם כִּי אֵז יִתִּיר הוֹמָן הָאֵילָנוֹת וִיתָנוּ

פּרִים, and in the previous century Nachmanides had given as a minority interpretation מִזֶּל כִּימָה כִּי רָצוֹנוּ האתה תקשר מעדנות פירות מזל כימה כי רצונו לקשור הפירות שהם המעדנים. Thence some of the 16th century versions: *e.g.* Oecolampadius (1532), “Num conjunges delitias Cimo,” with the note, “septem stellæ sunt . . . aerem calidum pluviis temperant, *et terram pulchris floribus ornant*”; Seb. Münster (1535), “Numquid tu ligabis suaves influentias Pleiadum,” whence the Great Bible (1539) and the Bishops’ Bible (1568), “the sweet influences of the seven stars,” and the Genevan Bible (1560) and AV. (1611), “the sweet influences of the Pleiades”; a note in the Genevan version runs, “which stars arise when the sun is in Taurus, which is the spring time, and bring flowers.” Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes “the heliacal rising of the Pleiades (*i.e.* their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. 9^o exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [*i.e.* the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring.” For another interpretation of מעדנות meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, מעדנות is now commonly taken as equal to, or an error for, מענדות (cp. the vb. ענר in 31^{36a} and || קשר, Pr. 6²¹): but this is then differently interpreted (1) as something consisting of separate units bound *together*, a *cluster* (RV.), or (2) as something bound *upon* a person, whether as an ornament, such as a *necklace* (Hi., who compares عَقْد, from عَقْد, similar in meaning to ענר), or, for purposes of restraint, *fetters* (cp. Ε δεσμόν, שירי). The last seems preferable in the context.]

[משכות] Be.^K מִסְרוֹת, substituting a known term for a ἄπ. λεγ., for a noun משכות occurs here only; מִשֵּׁךְ is *to draw, drag*

along: cp. especially Is. 5¹⁸, Hos. 11⁴, to draw along (with cords); the noun משכות should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. *مسكة*, of an ornamental arm or foot-chain); but not very probably a *girdle* (Hi.). N. Herz (*JThS* xiv. 576) detects in משכות an allusion to Egyptian, such as some find in חמשך in 40²⁵ (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (*Thesaur. Inscr. Aegypt.*, p. 122), "As regards the msxt constellation, it is the haunch (χps) of Typhon, it exists in the northern sky." This, as well as the suggestion that כסיל as a Hebrew term for a constellation means not *fool* but *haunch* (cp. פסל), would be more acceptable, if Herz's efforts to derive עיש (equated with Sirius) and כימה also from the Egyptian could be considered successful.]

32. מזורת †] [the following בעתו suggests that מ' is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G-K. 145^l, *m*)—the *Massaroth*, each in its season; cp. Σ (cp. Σ^H = 'A) τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἔκαστον. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on 37⁹; cp. Hoffm. in *ZATW* iii. 108) equates מזורת with מורים (37⁹ n.), itself very doubtful and obscure. In recent times a more popular equation has been with מזלות in 2 K. 23⁵ (Ⲙ there, as Θ here, *Μαζουρωθ*: Ⲙ here מזליה); but מזלות is also uncertain, some translating *the planets*, others *the signs of the zodiac* (Ges. *Thes.* 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, *NHWB*; Burney on 2 K. 23⁵ and in *EBi.* 4782 f.). Ⲙ here *Lucifer* (with *Vesper* for עש): cp. the explanation of מזורת as = מזהרות (*plural*) = Ar. *الزهرة* = Venus (*singular*!). Others (Mich. Ew.) again make מזורת = מנורות, and cp. נור, a *crown*: hence Corona Borealis, or both the Northern and the Southern Crowns. Σ

וְאֵלֶּיךָ, the Wain, as = the great or little bear. All most uncertain].

[עִישׁ עַל בְּנֶיהָ] if = 'Ayish *with* her children, cp. the use of על in Gn. 32¹², 1 S. 14³²: *Lex.* 755^b.]

[תָּנַחֵם] so תָּנַח, עִישׁ עַל ב' being a *casus pendens*. Other possible pointings are (1) תָּנַחֵם; על is then *for* (the loss of): cp. 1 Ch. 19², Jer. 16⁷; (2) תָּנַחֵם, but תָּנַח in the sense *to give rest to, bring to a resting-place*, is elsewhere construed with ל, and is commonly used only of the settlement of the Israelites in Canaan (Ex. 33¹⁴, Dt. 3²⁰ +): otherwise as an antithesis to תָּנַחֵם it might be considered.]

33. [הִידַעַת Du. Be. הִידַעַת (v.¹²): but (Bu.) this is against both the order of the words and the bare חָקוֹת; we should expect, if that were the sense intended, הִידַעַת שְׁמִים חָקוֹתוֹי.

[מִשְׁטֵר] The שֹׁטֵר, elsewhere in Heb. only in שֹׁטֵר, Ex. 5⁶ etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. 6⁷ (see Dr. on Dt. 1¹⁵); but the etymological sense is uncertain. In Ass. *šaṭāra* is to *write* (Del. *HWB* 651 f.); in Arab. *saṭara* is to *write, to rule* (a book); *saṭr* is a *line* (of writing), a *row* (of trees, buildings, etc.); and *miṣṭarat*^{an} is an instrument for *ruling* a book (Lane, 1357 f.). [The Sabæan *str* is an *inscription* (*CIS* iv. 99¹⁰): in Syr. ܫܬܪ is a *hand-writing, or deed*.] If the sense of שֹׁטֵר was to *write* (as in Ass.), שֹׁטֵר will have meant properly, *writer, registrar*; but if the primary sense of the שֹׁטֵר was to *range in order* (Nöld. *Gesch. des Qorans*, p. 13), and this was retained in Heb., שֹׁטֵר will have meant *arranger, organizer*, and so we get for מִשְׁטֵר here the sense of *ordered arrangement*, or, briefly, *rule*. [But Schwally in ed. 2 of Nöld. *Gesch. des Qorans*, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assyr. *šaṭāra, to write*; the Heb. שֹׁטֵר he also regards as derivative from Assyr., and compares the "nicht ganz sicher zu deutende" מִשְׁטֵר.] F. Del. *sein Sternenzelt*, or, as we might say, *its starry canopy*, from Ass. *šitir* *same, the writing of heaven, i.e. the starry firmament* (*Comm.* p. 170; *HWB* 652^b,

cf. 187^a); but this is far-fetched, and על הארץ rather than בארץ would be expected. [The sing. suffix in משטרו refers to שמים (pl.) regarded as a ruler (so Di. after Ew. 318^a; Ehrlich: משטרך; preferably, if conjecture is resorted to, we might read משטרי ארץ, משטר being a synonymous parallel to חקות.]

34. [ושפעת מים תכסך] exactly as 22^{11b} (though there in a fig. sense); cf. also Is. 60⁶ שפעת גמלים תכסך. Ἑ (ὑπακούσεταιί σου) תַּעֲנֶיךָ; so Bi.¹ Du. Be. Che. St. Bu. This undoubtedly agrees well with ^a, and תכסך may be due to a scribe's recollection of 22¹¹ and Is. 60⁶: on the other hand, Ἑ may also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water *covering* Job, in response to his (imagined) invitation, is finer and more effective than *will answer thee*.

36. [בטחות] [so 12⁶ where ב is radical, and Ps. 51⁸ where it has generally (but see Briggs, etc.) been taken to be the prep. Ἑ for הכמה ב' has γυναιξὶν ὑφάσματος σοφίαν, reading perhaps בטווח. Ἑ בכולין and Ὡ in visceribus hominis (cp. שׁ כסל) anticipate the subsequently dominant theory that טחות both here and in Ps. 51 is a term for the *reins* or *inward parts* of men, as something that is covered over or coated (√ טוח), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) טחות refers to some natural phænomenon, Schultens himself, comparing טח, to lose one's way, טח, to carry away, proposed, *wandering motions* (e.g. of lightnings, thunders, rains); others, *clouds* (Eichh.), *dark clouds* (Hrzl. Hitz. Di. RVm. Peake, al.; cp. טח, to be dark, with derivatives meaning *darkness*, and *clouds*), or *cirrus-clouds*, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. טוח, to overlay). Unfortunately the parallel term is, if possible, even more uncertain; if, however, שכו is an animal, טוח (Ἑ) may be an epithet (*the weavers*) for another, e.g. the spider—suggested though not adopted by Du.].

שָׁכַרְי] [if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is שָׁכַח = שָׁכַח: in Hebrew this appears only in (1) מְשַׁכְּחִית, which may mean *an object to look at*, and is used with reference to specific objects in Nu. 33⁵², Pr. 25¹¹, and of the imaginations (of the heart) in Ps. 73⁷, Pr. 18¹¹; and (2) the doubtful שָׁכַח of Is. 2¹⁶. In Aramaic, on the other hand, the root is in frequent use; שָׁכַח = Hebr. צָפָה, *to look out, keep watch*; consequently שָׁכַח might mean, like the Aramaic שָׁכַח (= צָפָה, e.g. 𐤔 Is. 21⁶), *watchman, observer*: hence it has been translated 1. *the mind*: as “*videns, imaginans, vel intelligens*” (Ges. *Thes.*); so 𐤔 (first rendering), 𐤌 (ܚܫܐ), Ibn Ezra, EV., Ges.; 2. *the cock*, as the watchman, or prophet, among birds: cp. *Rosh hash-Shanah*, 26a, “When I came to Tehum-Kēn-Nishraya, R. Simeon b. Lakish said that” the cock was there called שָׁכַח, *Wayikra Rabba*, c. 25: in Arabic the cock is called سَكَا: *ib.*, “in Arabic the prophet is called سَكَا”—all cited by Del. This translation is adopted by 𐤔 (second alternative), 𐤌, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning *something seen*, (celestial) *phænomenon* is obtained: so Schultens; and similarly or with reference to some specific phænomenon, Ew. (*Glanzgestalten*), Me. (*Lichtblitz*) Hi. and Bu. (*Luftgebilde*), Di. (*Wolkengebilde*), RVm. (Meteor), Du. (the Aurora Borealis)].

37. יִסְפָּר] so, in the sense of *count*, Ps. 22¹⁸. The Piel may have an intensive sense to *count busily* or *exactly*; but more probably יִסְפָּר, אִסְפָּר should be read. Du.’s objections to “count” are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which^b they are employed for the production of rain, when³⁸ it is needed, which would enable him to regulate their movements and use. יִפְרֹשׁ, *spread out*, for יִסְפָּר is thus quite unnecessary.

38. בַּעֲקָת] from יָצַק intrans., as 1 K. 22³⁵ יָצַק דְּמֵה־מַּכָּה.

מוֹצֵק אַחֵר] lit. *into something cast* (of metal, 1 K. 7³⁷ מוֹצֵק אַחֵר; c. 37¹⁸ ptc. מוֹצֵק, פָּרָאִי מוֹצֵק), i.e. *into a compact mass*. Not as Du. [(see exegetical n.)].

ורגבים] 21³³ †. The line is short: Grimme, cleverly and neatly, ורגבים ברגבים ידבקו, so Bu.

איש באחיהו ידבקו] cf. 41⁹ ידבקו.

39. חָיָה = *appetite*: see on 33¹⁸. Cf. Pr. 6³⁰ לִמְלֶאכֶת נִפְשׁוֹ.

40. במעונות] Ley, Be.^K בַּמְעוֹנוֹתָם, after *Ἐν κοίταις αὐτῶν*, though whether *Ἐ* read the sf., is more than we can say.

סֶכֶה] בַּסֶּכֶה is elsewhere a *booth*; for *covert*, *lair*, we have elsewhere סֶהַ, Ps. 10⁹ (בַּסֶּהַ בַּמֶּסְחָר פְּאַרְיָה בַּסֶּכֶה), 76³ (סוֹבֵי), of Yahweh, under fig. of a lion; || (מְעוֹנָתוֹ), Jer. 25³⁸ עוֹב כִּכְפִּיר סֶכֶה (as Jer. 4⁷), Be.^K בַּסֶּכֶה (Gn. 22¹³), as Giesebr. in Jer. 25³⁸ סֶכֶה (as Jer. 4⁷), and Lag. Che. We. in Ps. 10⁹.

לָמוֹ] 27¹⁴ n.

אָרַב] 37⁸ † [in a different sense].

41. יִכִּין] *provide*, as Gn. 43¹⁶, Ps. 65¹⁰ 78²⁰.

לָעֶרַב] The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, 39²⁶⁻³⁰. Hence Wr. Bu. Be. לָעֶרַב, *in the evening*, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with 4^{10, 11}, Ps. 104^{20, 21} (especially 21^b with 41^b), and the punctuation לָעֶרַב of *אֶרֶב* being explained as due to recollection of Ps. 147^{9b} לִבְנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ. However (Bu.) יִכִּין suggests here a new beginning; the suffix in צִידוֹ can hardly refer back beyond כַּפִּירִים to לָבִיא; and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, 39^b.

יִתְעוּ] the young ravens, fed by their parent, are presumably in the nest: how then can they “wander” about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading יִתְעָה, the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding יִשְׁעוּ: the raven (*NHB* 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search

of it. Be. יפעו, referring to ילדין (Syr. to *bleat*, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, *ChWB* ii. 280b; in OT. כִּי־יִלְדָה אֶפְעָה, Is. 42¹⁴ †: not “Aram. for יפצי” (Bu.), for there is no trace of an Arab. فعى (with ض, *Lex.* 821a; cf. on 4¹⁰): if we were sure that פעה was used of the cry of a bird, this would be better than יתעה.

אכלי] the ל of norm or state, like לבטח, לבלי (Lex. 516a i); *in the condition of foodlessness*; לבלי, as 41²⁵, Is. 5¹⁴ חק לבלי † (cf. . . . לֹאֵץ often in Chr.). Ἐπλανώμενοι τὰ σῖτα ζητοῦντες, whence Du. לִבְקֹשׁ for לִבְלִי; then, with לַעֲרֹב (see above) in 41^a, and referring all to the lion, he completes the tetrastich (after ישתעו) by reading (cf. Ps. 104²¹) לַטֶּרֶף יתעו לבקשׁ הכסירים ישאנו לַטֶּרֶף יתעו לבקשׁ (cf. Ps. 104²¹) הכסירים ישאנו לַטֶּרֶף יתעו לבקשׁ: אכל.

CHAPTER XXXIX.

1. הִידְעָתָּ [Du. הִידְעָתָּ (38¹²), as 38³³.

[עַת לֶדֶת] [The two words are rhythmically superfluous and have perhaps intruded here from ^{2b}]. Bi.¹ Bu.¹ Be.^K (with ?) St. om. עַת (dittogr.), removing the somewhat inelegant anticipation of עַת in ^{2b}; but Bu.², after Grimme, om. instead לֶדֶת, as a gloss on עַת, and in fact an incorrect one, עַת (with the masc. יַעֲלִי) referring not to the time of the female's *bearing* (which follows in ^b), but to the time of heat in the male (Be.^K תִּאֲנֶתָה מִי יִשְׁבְּנָה Jer. 2²⁴ for עַת לֶדֶת). Du. הִידְעָתָּ עֵשְׂתִּירוֹת. 'ע, the peculiar expression used in Dt. 7¹³ 28⁴. 18. 51 + עֵשְׂתִּירוֹת צֶאֱנָךְ || שְׁנֵי אֲלָפִיד, where, however, it is far from clear that it means specifically "Liebeslust." With the text as it stands, יַעֲלִי, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

חָלַל inf. Po'lel of חָלָה, as Is. 51² al.; and in the pass. 15⁷, וּלְפָנַי נִבְעוֹת חוֹלָלָה.

תִּשְׁמָר [תִּשְׁמָר, to *mark, observe*, as 13²⁷ = 33¹¹, 1 S. 1¹², Zec. 11¹¹.

2. תִּמְלֹאנָה מָלָא, of completing a period of time, as Gn. 29²⁷; cf. in Qal, Gn. 25²⁴ (וַיִּמְלֹא יָמֶיהָ לֵלֶדֶת), al.

וַיִּדְעָתָּ Du. וַיַּעֲדָתָּ, and *appointest*.

לְדִתְּנָה G-K. 91^f, where five parallels are quoted; add אֲדֹתָנָה, Ex. 35²⁶, Ezk. 34²¹.

3. תִּפְלְחָנָה [rhyming with תִּשְׁלַחנָה in ^b]. פָּלַח is to *cleave*, Ps. 141⁷; so פָּלַח, c. 16¹³ al. Here, if correct, the Pi. must have a causative sense, *cause* their young to *cleave open* (the womb); [cp. בָּקַע, of *hatching* eggs, Is. 59⁵]. But פָּלַח does not occur so elsewhere: and it is highly probable that (Ol.) תִּפְלְמָנָה should

be read: cf. 21¹⁰; and the syn. הַמְלִיט, Is. 66⁷; מָלַט (of laying eggs), Is. 34¹⁵: ΘΣ διασώσεις αὐτὰ also presupposes the ט (תַּפְּלִטָּנָה).

חבליהם] [rather than *birth-pangs* (21¹⁷ n.: sing. חָבֵל, Is. 66⁷), 'ח may here mean *fœtus*, like the Arabic حَبْل, and be from a sing. חָבֵל. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply *to be pregnant with* in Ca. 8⁵, Ps. 7¹⁵: so in Arabic حَبِلَ is *to be pregnant*; احْبَلَ, *to fecundate*; حَبْلِي, *pregnant*. Cf. Barth. *Wurzeluntersuchungen*, 15; Schulthess, *Homonyme Wurzeln im Syrischen*, 25 f. Ehrlich transfers ילדיהן to the end of the v., makes חבליהם the obj. of תַּפְּלִיטָנָה, and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. חבליהן (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. ⁴ 1¹⁴; and see G-K. 1350. Du. om. ילדיהן [which stands in יל, without adequate reason, *before* תַּפְּלִיטָנָה] as a (correct) gloss on חבליהם, rendering, they bow down, they cleave open (the womb). “The asyndeta in ³. ^{4a} strengthen the impression of care, security, and swiftness, which the description is intended to convey” (Du.). [The rhythm of ³ in יל is 3:2 (17¹⁴ n.); with the omission of ילדיהם it is 2:2: this, in Job very rare (19¹⁴ n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. יחלמו] *are healthy*; Is. 38¹⁶ †, Hif. תחלימי. The Ethp. and Af. are common in Syriac in the senses *recover health*, and *heal*, respectively: see 2 K. 1² 8⁸, ܝܠܡܝܐ; ܝܠܡܝܐ, Hos. 5¹³, Jn. 5¹⁵.

יִרְבּוּ] [one MS^{Ken}. ילכו: cp. U *pergunt*. For the meaning *to grow up*, see Ezk. 16⁷: it is common in Aram.; see in T Gn. 21⁸ 25²⁷ 38¹¹, Ru. 1¹³ (all = Heb. גָּדַל): Pael, Jb. 38²⁷ (= להצמיח)].

בָּרָא †] *open field or country*; an Aramaism: Dn. 2³⁸ ܒְּרָא (= Heb. הָיִת הַשָּׂדֶה); and in T בברא, 2 K. 10²⁴, Is. 42² (= Heb. בחין). [One MS בכר, U *ad pastum*. AV. “with corn,” after

Seb. Münster (*frumento*) and mediæval Jewish interpreters (see Wright and Hirsch) who gave to בר the sense it has, *e.g.*, in Ps. 65¹⁴ 72¹⁶. בבר or some other word in the line may be corrupt or intrusive; for the rhythm of מ is 4:3 (17¹⁴ n.). CS om. ^b; but this scarcely represents the original text.]

ולא שבו למו might, of course, mean *to them*; but more probably, perhaps, the ל is the reflexive ל (Lex. 516a), as 61¹⁹ 12¹¹, Ps. 80⁷ etc., “*sibi* h. e. *sui iuris esse volentes*” (Schult. *ap.* Del.); so Hi. Del.

5. שלח חפשי, as Ex. 21^{26f.} (לחפש), Dt. 15^{12f.} 18, Is. 58⁶, Jer. 34^{9-11.} 14. 16 of men.

ערור †] the Aram. syn. of פרא (ערר †, Dn. 5²¹; ܥܪܪ). The word “may be derived from عَرِدَ, to *flee in fear, flee away* (Labîd ²⁵); though more probably (D. H. Müller) from عَرِدَ, ‘schreien,’ which is also used of the wild-ass, Amrualqais 4²¹, Zuhair 1²⁵” (Nöld. *Fünf Mo‘allaqât*, ii. 75).

7. תשאות] *loud shoutings*, as Zec. 4⁷. See on 36²⁹.

8. יתור †] as pointed, a rare nominal form like יָקוּם (G-K. 85d): but it is far better to point (after Θ κατασκέπτεται, תִּצְלִיל, U circumspicit) יתור, *spies out, explores* (Nu. 13^{2.} 16. 17 etc.), with Ew. Hi. Bu. Du. etc.

9. רים] for ראם = ראם (Ps. 92¹¹ ראים); cf. רמים, Ps. 22²² (G-K. 23e, f). Baer and Ginsb. read ראם; G-K. 22s, 20f; Dr. Sam.² p. xx [Assyr. *rêmu*, Ar. رَمَمَ; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the ראם; see exegetical n.].

10. התקשר רים בתלם עבתו] Ha. Stick. “in *or* to the furrow *with* his cord” (the accus. of the instrument), is questionable, in spite of Mic. 7²; Di., better, “in the furrow of his cord,” *i.e.* in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., בתלם בַּעֲבָתוֹ (Bu. בַּעֲבָתוֹ): this yields, by legitimate Hebrew, with a very slight change, the sense required: for התקשר רים read also (Bu. Du. Be.) ההקשרנו—the repetition of רים after ⁹ is inelegant, and CS has only ῥήσεις δὲ εὐ[; the התקשרנו also restores the normal 3:3

rhythm]. Du. תָּלְמוֹ, התקשרנו בַּעֲבוֹת תָּלְמוֹ, "by the cord of his furrow," which also yields a good sense. Be. would read for the v. אַחֲרֵיךְ (or תַּלְמִיד) עָבַת אִם יִשְׁדֵּר תַּלְמִיד (עֵנֶק, cf. Heb. עֵנֶק, assumed to correspond to Aram. עֵינְקָא, *neck* (though not the usual word), Ps. 69⁴ ¶ al. and Talm., Arab. *'unq*); but the change of text is violent, and insufficiently supported by אַ (δῆσεις δὲ ἐν ἰμάσσι ζυγὸν αὐτοῦ, ἣ ἐλκύσει σου αὐλακας [= תַּלְמִיד in 31³⁸; but the word may here be a paraphrase] ἐν πεδίῳ;) and שׁ (לִמְלַךְ יִשְׂרָאֵל וְלִמְלַךְ אֲרָם וְלִמְלַךְ אֲשּׁוּר וְלִמְלַךְ מִצְרָיִם), both of which in ^a, not less than in ^b, are strongly suggestive of paraphrase.

12. [כִּי יֵשׁוּב] *that he will, etc.*, the כִּי stating the obj. of the trust (Ew. § 336^b; G-K. 117^h). With the athn. at זרעך, the Kt. יֵשׁוּב must be read; and in ^b נָךְ will mean the contents of the threshing-floor (cf. Ru. 3² הַשְּׁעוּרִים פָּרֹן אֶת-נָךְ): but the v. is very unevenly divided; probably the athn. should be put at יֵשׁוּב, and ^b should read (or לַגִּנֶּנֶךְ, or אֶל גִּנֶּנֶךְ, or לְגִנֶּנֶךְ): but יֵשׁוּב; so Me. (אֶל גִּ), Bi.¹, Bu. (גִּנֶּנֶה; so Du.), St. (לַגִּנֶּנֶךְ), Be.^K (either לַגִּנֶּנֶךְ, or גִּנֶּנֶה, or לַגִּנֶּנֶךְ). לְגִנֶּנֶה avoids the repetition of the גִּ-. Be.^T יֵשׁוּב, *bring back*, the object following in ^b: this may be right; יֵשׁוּב (*sc.* זרעך) would be more naturally said than יֵשׁוּב. אַ here expresses אַ (with יֵשׁוּב).

13. [כִּנְיָה] [if the section was part of the original text, read כִּנְיָה (כִּנְיָ followed by אִם, as in 9^a). In אַ, v.¹³ proves an exception to the otherwise unbroken rule that the sections treating of animals begin with an interrogative particle].

רִנְיָה †] *shrill* or *piercing cries*: if correct, a poet. name for the bird which emits them, the ostrich. Hfm. Bu. Du. Be.^K רִנְיָה (cf. La. 4³ Qrê במדבר רִנְיָה). אַ τερπομένων (רִנְיָה). 'Α αἰνούντων, Σ ἀγλαίσμου, שׁ פֶּסֶס, Y struthionis, אַ חרנגול (38³⁶). Qi. AV. *peacocks*.

עֵלָם †] *עלם* (not עלו, or עלץ), as 20¹⁸ (Kal), Pr. 7¹⁸ † (Hithp.).

אֶבְרָה חֲסִידָה וְנֹצָה] Is it a kindly pinion and feather? אֶבְרָה, *pinion*, Dt. 32¹¹, Ps. 68¹⁴ 91⁴ †; אֶבְרָה, Ps. 55⁷, Is. 40³¹, Ezk. 17³ †; נֹצָה, *plumage*, Lv. 1¹⁶ †; נֹצָה, Ezk. 17^{3.7} †. In חֲסִידָה, [if

rightly read], there is doubtless an allusion to the bird called חסירה [Lv. 11¹⁹ Ps. 104¹⁷, Jer. 8⁷, Zec. 5⁹], *the kindly one*; the stork, so called on account of its affection for its young. Bu.¹ would make it named distinctly: **אם אִבְרַת חסירה ונצה**, Is it the stork's pinion and feather? (or rather: Is it a kindly bird's—with only an *allusion* to the stork—pinion and feather?). Bu.² thinks that Hfm. has “perhaps” seen rightly in reading (what he rejected in his first ed.) **נְעֻלָּה** for **נַעֲלָה** in ^a, and in ^b **אִבְרַת** **אם** **נצה** **ונצה**, “Is the wing of the ostrich sluggish? (Nif., as Jg. 18⁹ †; **נַעֲלָה**, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth,” etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v.¹⁵) they are exposed to many dangers? חסיר in actual usage means only *in need of*; but חסיר means to *be lacking* (1 K. 17¹⁴), as well as to *lack* (be in need of), so that the adj. may mean similarly *lacking, deficient*. Ley, Be.^K (“perhaps”) **נְקֻלָּה** and **חַסְרָה**: The wing of the ostrich is mocked (2 K. 2²³ *al.* Hithp.), Is (its) pinion and feather lacking? [Du., retaining חסירה in ^b, proposes **נְלִיָּה**, *perverse*, in ^a: Ehrlich as Du. in ^a, but in ^b **אִבְרַת חסירה**, making חסירה mean *ostrich* (a view long since refuted by Bochart), and omitting ונצה as a gloss on אִבְרַת. Wr. retaining ^a, though translating it interrogatively, read in ^b **אם תאבֵר חסירה ונֶזֶק**.]

14. **רננים** [תעזוב (if correct) being construed, according to its meaning, as a fem. sg. (cf. **הוּ** construed as a pl. 1 S. 12²¹; **נפש**, *person*, after an opening clause, construed as a masc., Lv. 21⁵ 5^{1, 2} etc.; Ew. § 318*b*—where, however, some of the examples are textually doubtful; cf. G–K. 124*b*, *n.*).

תחכים Be. Bu. **תִּתְחַמֵּם**. This is an excellent || to **תעזוב** [and expresses the obj. which in **וְ** must be understood]: at the same time, **תחמם** may stand; for the ostrich does sit upon the eggs.

15. **ותשכח** Bu. **וְתִשְׁכַּח**.

תְּדַוְּשָׁה . . . **תְּדַוְּרָה** [the fem. suffix referring to the collective **בְּנֵיהָ**. There are many cases of this, where the pred. is a *verb* (G–K. 145*k*): the cases are rarer, and not all textually

certain, where the fem. is a suffix (G-K. 135^p (where *dele*, p. 441, l. 2, as due to an oversight, "but previously תַּחֲמִים"); Kō. 348^g, *h*: thus 2 K. 3³ 13¹¹ 17²² וְ has תַּחֲמִית, and probably the sg., in spite of וְ's pl., should be read similarly in 13^{2.6}; 2 K. 10²⁶ Vrss. מַצֵּנֶת; Is. 35⁷ rd. רִבְצָם: cf. on c. 6²⁰ 14¹⁰).

16. [הַקְשִׁיחַ Is. 63¹⁷ †. The masc. is, however, intolerable with what follows: rd. either (2 MSS, Hirz. Di. Be.^K St.) תַּקְשִׁיחַ, or (Ew. Di. alt.) הַקְשִׁיחַ (inf. abs.; G-K. 113^s). The perf. הַקְשִׁיחָה (Hi. Sgf. Du.) agrees less well with the impf. in 14.

[לֹא-לָהּ] תַּקְשִׁיחַ can only mean "hardeneth (= useth hardly) her young ones (making them) *into* none of hers" (*Lex.* 519^b), לָהּ expressing the result of the action תַּקְשִׁיחַ. This might be the sense intended; but if it is thought that "useth them hardly *as if* they were none of hers," is more probable, then לָהּ בְּלֹא must be read (so Oo. Be.^K); 'הִשֵּׁב לִי' (13²⁴ 19¹⁵ etc.), lit. *think into* (= *esteem to be*), is not a || for so rendering תַּקְשִׁיחַ לָהּ. לֹא-לָהּ is poet. for לֹא-לָהּ (G-K. 155ⁿ, *d*); cf. Hab. 2⁶ מְבַלִּילֹ-הַטְּרֵבָה, who increaseth (what is) *not his*, and c. 18¹⁵ מְבַלִּילֹ-לֹא (Gn. 15¹³, Jer. 5¹⁹, Hab. 1⁶, where לֹא-לָהֶם, לֹא-לָכֶם, לֹא-לֹא are preceded by a *subst.*, are different).

[בְּלִי פֶחַד] בְּלִי is properly a *substantive*, like אֵין; hence, followed by a gen., *naught of* . . .; and so here *naught of fear!* (There is) *no fear!* It is not, as in previous cases, joined closely to a *subst.* (38²), or *adj.* (33⁹), or *verb* (8¹¹), and so cannot, as there, be rendered *without*.

17. [בְּבִינָה] the ב partitive; cf. 7¹⁸ 21²⁵.

18. [כַּעַת בְּמָרוֹם תִּמְרִיא] כַּעַת (abs.) occurs here, Nu. 23²³, Jg. 13²³ 21²² (where, however, rd. עַתָּה). It has been rendered (1) *Now* (cf. בְּיוֹם); so Nu. 23²³ (Di. Gray), Jg. 13²³ (Moore); (2) *At the (right) time*, *sur Zeit* (Ὡς κατὰ καιρὸν, Ὡς cum tempus fuerit; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. 23²³); and (3), as = כַּעַת אֲשֶׁר, *At the time when* . . . (Hirz. al.; Ew. § 337^c (*a*), and Comm. ("Wann sie einmal . . ."): so EVV. *What time* . . .); though it is better in this case to point כַּעַת (Me. Du.): כַּעַת is followed by an inf. (1 S. 4²⁰); and there is no reason why it should not, in poetry, like כַּעַת (Jb. 6¹⁷ כַּעַת יִרְבּוּ), be followed by an impf. This yields a satisfactory sense: there is no

point in *Now*, and *At the (right) time* is a doubtful rendering of בָּעֵת.

בַּמְרוֹץ Hi. Du. בַּמְרוֹץ, *in (her) running* (Qoh. 9¹¹ †); and for כַּעַת בַּמְרוֹץ, Wr. Bu. Be.^K Honth. בָּעֵת בֹּא מְרִים, “At the time when archers (2 S. 11²⁴) approach.” But בַּמְרוֹץ is far more picturesque; and it is gratuitous to change it: the “height” denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. 5¹⁸, Pr. 8² 9³; in Ps. 73⁸ it is said of proud men that they יִבְרוּ מִמְרוֹץ: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (*NHB* 237) of 22–28 ft.—and moving so rapidly that (Wood, *Natural History*, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

מִרְיָ [תַּמְרוֹיָ is *ad vehementiorem cursum scutica aliave re egit equum* (Freyt., Hi. cites also Grangeret, *Anthol.* p. 42); here it may be rendered *spurs* (fig.) *herself*,—the wings flapping vehemently against the ostrich’s body in her flight being, as it were, the goad urging her on (Ges. *Thes.* “*Hiph.* de struthione, qui e nido exsurgens alarum plausu tamquam flagello, ad cursum se impellit”). [Be.^K weakly תַּמְרוֹיָ.]

רָעַם [רַעְמָה 19. is *thunder*; but that (in spite of AV.) is impossible here. Ges. *Thes.* conjectured for the √ the meaning *commotus est, tremuit*, which he adopted for Ezk. 27¹⁵ (רָעַמוּ פָּנִים); || (שָׁעָרוּ שָׁעַר), and also for Ps. 96¹¹ (= 1 Ch. 16³²), 98⁷ (*commotum est mare*); so Del. Di. (“Gezitter”) and RV. “the quivering mane” (with marg. “Heb. shaking”). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by רָעַם, רַעַם (Ezk. 27³⁵ rd. probably רָעָעוּ for רָעָמוּ). The VV. obviously guess: ἄ φόβου (so Saad. *ra’ab*, fear), Σ κλαγγήν, Θ χρεμετισμόν, S וַיִּבֹּא, Jer. V *hinnitum*: ἄ would suit, were the sense established; S is arbitrary; the other renderings do not suit תַּלְבִּישׁ. Honth. Be.^K עֲצָמָה, *strength*, forms a good || to נְבוֹרָה; ἄ

תוקפא expresses the same sense, though it would be precarious to argue that the translator *read* anything different from תפא.

20. התרעישנו כארבה [הרעיש cannot mean "make to leap"; רעש is to *shake* (intrans.), e.g. of heaven, earth, nations, etc., shaking — through an earthquake (רעש), terror, or Yahweh's appearance, etc.; cp. רעש, of the *quivering* of a dart, Jb. 41²¹; of a horse eager to start, 39²⁴; here, therefore, seemingly of the *quivering* of eagerness and excitement as the animal leaps along. [Ehrlich: התעשינו פֶּאֶרְבָּה, dost thou make him to smoke (cp. 41¹²) like a chimney?]

הור נחרו אימה [the subst. אימה by Dr. § 189. [Ehrlich, הור (Ezk. 7⁷) for הור]; Bi. Du. needlessly, הור נִחְרָה אִימָה (cf. Jer. 8¹⁶ מָה נִשְׁמַע נִחְרָה סוֹסוֹ), "(in) the majesty of (his) terrible snorting," [or the majesty, etc., if with Du., ^{20b} is placed after ^{19a} as a second obj. to התחן. The transition from the interrogation in ^{20a} to description in ^{20b} in הור as commonly understood (e.g. RV. "the glory of his snorting is terrible") is in any case improbable. Bu. makes the whole v. interrogative by treating ^b as a circumstantial clause, and taking הור as well as אימה as pred.—His snorting being majestic, terrible, i.e. with majestic, terrible snorting].

21. יחפרו [Rd. with 𐤏𐤍𐤔𐤕, Di. Bu. etc. יחפר. Wr. Bi. Bu. Du. Be. Ehrl. place the 𐤌 at וישיש (so 𐤏). [With the meaning to *par*, here only in the OT., cp. حافر, *hoof*.]

22. לַפְחָר 𐤋𐤕𐤍𐤕𐤍𐤕; so 3 MSS לַפְחָת, "at the pit," adopted strangely by Be.^K.

23. תִּרְנָה [if correct, תִּרְנָה † will be a by-form of רִנָּה, of which there are traces in Arab. (Ges. *Thes.* s.v.); but possibly תִּרְן should be read. [Scarcely תִּרְנָה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G-K. 146); Bu. Be.^K (?) תִּרְן הָא': but the art. is improbable.] The Arab. *ranna* (= רנ), to *utter a cry*, esp. a *plaintive* or *mournful cry*, is in ii. and iv. used of the *twanging* of a bow (Lane, 1164b).

לִהֵב [Flashing (point): cp. Nah. 3³, Jg. 3²²: להבה, 1 S. 17⁷. Bu. לִהֵב or לִהֵב, spear and javelin *flash*: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same

sense by taking the noun להב predicatively (cstr. according to Dr. § 189: cp. 20b¹).

24. ברעש ורגו רעש is not “fierceness” (EVV.), but (see on v. 20) *shaking, quivering* (Lex. 1127b), and רגו (see on 3¹⁷) is strong *agitation*, not necessarily “rage”; the two alliterative words denoting the violent trembling of the animal in its eagerness to start, and to take its part in the fray.

יִגְמָא אֶרֶץ, גמא, to *swallow*; Hif. Gn. 24¹⁷ † גמאני נא (NH. NHWB i. 339; cf. נמע, below, v. 30a¹). For the fig. cf. the Arab. التهم الفرس الأرض (cited by Ges. Thes. from Schultens), “*deglutivit equus terram*,” and *lahim^{un}, lihamm^{un}*, cito *deglutians*, as an epithet of a swift horse, “*equus haustor*” (*ib.*); and Catullus, 35. 7, “*viam vorabit*.” [On יגמא for גמא, see G-K. 7500, cp. 74d.]

וְלֹא יֵאֱמִין Rabb. EVV. Hengst. Dav. And believeth not that it is the sound of the trumpet, *i.e.* for joy believeth not his own ears when he hears it. But Ges. Ew. and moderns generally (so RVm.), And *standeth not still*, lit. *showeth not firmness*, understanding האמין in its primary, physical sense, which is still seen in Qal אָמַן, to *support* (bring up, nourish), אִמָּה, a *foster-mother, nurse*; in Nif. to *be supported* (Is. 60⁴ וּבְנוֹחִיךָ עַל צֶדֶק הָאִמָּה, confirmed (Is. 7⁹ כִּי לֹא הָאִמָּה: see Lex. 52 f.); אִמָּה, a *support, pillar*, 2 K. 18¹⁶; and in אִמּוֹנָה in Ex. 17¹² וַיְהִי יָדָיו אִמּוֹנָה. It cannot, however, be said that this sense is altogether satisfactory; in particular, to *show firmness* is not quite the same thing as to *stand still*. Hence Bi. יִפְנֶעַ, *letteth itself not be held back*; Du. Honth. Bu., somewhat prosaically, וְלֹא יֵימִין וְלֹא יִשְׁמָאֵל, and goeth not to the right or to the left, —Du. then making a new distich בְּרִי יַעֲרֵר (or יִרְקֵר) בְּרִי קוֹל שֹׁפֵר יַעֲרֵר, When the watch (Jg. 7¹⁹) calleth out, he stirreth himself up, As oft as the horn (soundeth) he saith, Aha! But “believeth not” is preferable to any of these alternatives. [Still it remains very improbable; בְּרִי קוֹל שֹׁפֵר looks like a mere variant of בְּרִי שֹׁפֵר: and it is possible to restore the succession of distichs not only by additions to the text such as Du. makes, but by the simple omission of 24b¹.]

כִּי קוֹל שֹׁפֵר It is tempting (with the second sense of

to read **בְּקוֹל** (Bi. Bu.); but **בְּ** in a temporal sense (= *at*) is very rare except with an inf. (Is. 18⁵), or verbal noun (*Lex.* 454^b, 3b), Is. 23⁵ being probably the only example. **בְּקוֹל שׁ** (Be.^K Bu. alt.) never occurs in the sense of “*at the sound* . . .”: but . . . **לְקוֹל** would be in accordance with usage (Nu. 16³⁴, Is. 30¹⁹, Ezk. 27²⁸).

25. **בְּדִי**] elsewhere (in the sense here required) always **מְדִי**, *out of the sufficiency of* = *as often as*, sq. an inf. or subst. (Is. 66²³, Jer. 48²⁷; *Lex.* 191^b); and this, no doubt, should be read. On the very frequent confusion between **ב** and **מ** in **בְּ** and **מְ** and other versions, see Dr. Sam.² lxvii.

וְיִרִיחַ] Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, **וְיִרִיעַ** [rather **וְיִרִיעַ**], “And the battle sounds afar”; Du. (who objects in particular to the cries of the captains being “scented”) **וְיִרִיעַ** (36³³, Mic. 4⁹) for **וְיִרִיעַ**: He scenteth the battle from afar, *at the shout*, etc. But the passage is not prose, but poetry; **וְיִרִיחַ** is widely used in Heb. (*v.* on 14⁹); and **וְיִרִיעַ** is merely the further development of the idea of **וְיִרִיחַ**. Cf. Pliny, *HN* 8. 42 (Bochart) “*Iidem præsigniunt pugnam.*”

26. **מִבִּינְתָךְ**] *from, out of, through thy understanding*: *Lex.* 580a, eb.

וְיִאֲבֵר] *useth (or moveth) its pinions in flight*: denom. from **אֲבַר**, pinion, *v.*¹³ n.; [not *plumescit*, **וְ**].

27. **וְיִגְבִּיהָ**] = **וְיִגְבִּיהָ עוֹף**, 5⁷ (Di.); Jer. 49¹⁶ would suggest taking **קִנּוּ** in ^b as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

וְיִבִּי] either (cf. ^a) = **וְיִבִּי עַל פִּיךָ**; or independently, *Or* (is it) *that* . . . : (cf. Is. 36¹⁹; **וְיִבִּי**, c. 6²², 2 S. 9¹, Gn. 27³⁶; *Lex.* 472a). But the line is a little short: so St. Bu., plausibly, **וְיִבִּי יָכֵן בְּהָרִים קִנּוּ**. Du. (who has to reduce the 10 lines ²⁰⁻³⁰ to two strophes of 4 each) omits **וְיִבִּי נֶשֶׁר**, and in ²⁸ (with Bi.) **סִלַּע**, as glosses suggested by Jer. 49¹⁶, treats **וְיִבִּי** as ditto-graphed from **פִּיךָ**, and carries on **מִצּוּרָה** (in the sense of prey) (Ezk. 13²¹) to ²⁹: he thus gets for ²⁷. **אִם עַל-פִּיךָ יָרִים קִנּוּ וַיִּחַלְקֵן** (so Be.^K, except that he retains **מִצּוּרָה** where it is). [The excellent parallelism of Du.’s emendation contrasts with what appears to be faulty in **וְיִבִּי**: note the two parallel terms **יִשְׁכֵּן**

and יתלונן in a single line: and again שן-סלע and מצודה in another, not to speak of the repetition of סלע and the awkwardness of ^{27b}. This at least is a better way of obtaining two quatrains than the omission of v.³⁰ (Bi. and ? Di.).]

29. מִשֵּׁם חֶפֶר אָכַל] Du. מצודה משם חפר (אכל added after מצודה, misunderstood to mean fastness, had been taken back to ²⁸).

[למרחוק] 36³.

[חפר] as 11¹⁸.

[יביטר] the *masc.*, by G-K. 145^u.

30. [יִעְלְעוּ] no √ עלע is known; but Syr. ܠܠ, ܠܠ, is to *lick* or *lap up*, S Jg. 7^{5. 6. 7}, 1 K. 21¹⁹ (= Heb. יִלְקֶי), 4^o Mac. 10¹⁷ [יִלְעוּ? ܠܠ] = αἵμοβόρος; and Ob. 16^o לָעוּ is to *gulp up* (or *swallow down*): rd., therefore, either יִלְעְלְעוּ (Ges. Ol. Del. Di. etc.) or (Bu. alt.) יִלְעוּ.

CHAPTER XL.

2. [הרב עסישדי יסור] according to $\mathfrak{M}$, רַב is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. 3¹, G-K. 113cc), with its subject יָסוּר † (a nominal form like שָׁבוּר , נָבוּר) following (G-K. 113gg), and separated from it by intervening words. For the last point, cp. Lv. 6⁷ הִקְרַב אֹתָהּ רגום אתו באבנים (but S הִקְרִיבוּ , $\mathfrak{E}$ = יִקְרִיבוּ): Nu. 15³⁵ כָּל הָעֵדָה (רנמו S). The VV. do not recognize this punctuation, but find in רַב a noun (רַב , κρίσις , Θ), a part. (רַב , ὁ δικάζόμενος , Σ , דנצי , $\mathfrak{T}$), or an adj. (רַב , מְאֵלֵף , $\mathfrak{S}$); and in יָסוּר a verbal form (יָסוּר , ἐκαταλείπει , Θ , $\mathfrak{V}$ conquiescit: Σ περιγενήσεται ; $\mathfrak{T}$ יָסוּר = יתירי?), or another nominal form (יָסוּר : סוד ?), or another nominal form (יָסוּר : סוד ?). Ehrlich רַב with יָסוּר , *Is the contention . . . at an end* (סור, as Is. 11¹³).]

[יעננה] G-K. 135p.]

5. [אחת . . . שתיים] G-K. 134r, s: cp. Ps. 62¹², and see on 33¹⁴.]

[ולא אענה] $\mathfrak{E}$ om. For אֶעֱנֶה read אֶשְׁנֶה (cp. 29²²): so Hitz. Di. Dr. Du. Bu. al.]

7. See on 38³.

8. [האף] cf. 34¹⁷.

9. [כאל] for what should logically be כְּזֹרַע אֵל , acc. to a well-known Heb. idiom (*Lex.* 455a). So כְּמֹו קוֹלֹו for כְּמֹו קוֹלֹו .

10. [גאון וגבה] [Alliteration, as in הוֹדוּ וְהִדְרִי .]

11. [גִּיָּאָה] for the form, see G-K. 84^b c.

11b-12a. $\mathfrak{E}$ $\text{πάν δὲ ὑβριστῆν ταπεινωσον, ὑπερήφανον δὲ σβέσον}$. Du. remarks that 11^b and 12^a have in $\mathfrak{M}$, evidently through a mistake, the same beginning, while $\mathfrak{E}$ has a change: he would read, therefore, “naturally only at random (aufs Geratewohl),” $\text{וְכָל נֶאֱמָה הַשְׁפִּילֵהוּ: רֵאָה נֶבִּיָּהּ הַכְנִיעֵהוּ}$.

12a. [הבניערהו] 15 MSS. 'וה (the renderings of טו do not show that they *read* the ו), which would be better.

12b. [הדך] Ar. *hadaka* is to *fall down* (of a building); cf. הָרַם, fig. Is. 22¹⁹, Ps. 28⁵. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read הָרַךְ, *crush*, from רָכַךְ, which is presupposed by רָךְ, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in ט (e.g. Jb. 4¹⁹ Pa., 34²⁵ Ithpa., Ps. 143³ Palpel), and there not in Afel. Gr. Du. suggest הָרַף—but only for those who are doubtful about the ἀπ. λεγ. הדך. הרף, however, is to *push aside* or *away*, and would agree poorly with תחתם.

[תחתם] & παραχρημα, —no doubt a paraphrase. Bu. חחתיך, “and crush the wicked *under thee*”: suitable in itself, but unnecessary: תחתם in its idiomatic sense of *where they stand* (Ex. 16²⁹, Jos. 6⁵, 2 S. 2²³ וימת תחתיו Jer. 38⁹ וינרש מואב תחתיו Is. 25¹⁰ וימת וימת, and especially Is. 25¹⁰ תחתיו) is very forcible.

13. [פניהם] [טסו supply the conjunction—פניהם].

[חבוש] הבש is used specifically of binding something round the *head* (e.g. Ex. 29⁹).

[טמון] Ehrlich בְּרִמְוֶן in ו the last echoes the first word of the v.]

14. [גם] the גם *correlativum*: see *Lex. s.v.* גם, 4.

15. [הנה נא] 33² n.

[בהמות] & θηρία, ט בעיירא; ו behemoth (and so ס): if pl. of בהמה, an intensive pl. (G-K. 124e), meaning here (differently from Ps. 73²²) “a colossal beast” (Che. *EBi.* 519; Kön. *Wörterbuch*). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (*rert*) has no resemblance to בהמה: and there is no evidence that the often cited *p-ehe-mou* ever existed. It is barely possible that the Hebrew term for hippopotamus was “Swine from, or of, the water”: *EBi.* 2073.]

[אשר עשיתי] & omits; so Me. Bi. Sgf. Du. Be., partly on the ground that 15^a is too long, partly (Du.) on the hypercritical ground that “made like thee” is absurd: “like thee,”

however, does not here mean *resembling thee*, but *equally with thee*. On the other hand, "is beside thee" is not unsuitable; for the meaning then would be (Du.) that the animal was *beside* Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit עמך as well; but then (Bu.) they lose the support of ע, and the line becomes too short.

16. [שָׂרִיר] only here: cf. שָׂר, *navel-string*, שרשרה, *chain*: from שָׂר common in Aram. in the sense of *be firm, strong* (cf. Heb. שְׂרִירָה, *firmness* in a bad sense, *stubbornness*). Wetzstein (*ap. Del.*), however, would render *supports* of his belly (*i.e.* the bones of the loins and shoulders), connecting שָׂרִיר with Arab. *sarir*, a *support* on which a thing rests; but the Arab. usage, as given in Lane (1338b), a *thing upon which one lies or sits, a couch-frame, bedstead, throne, etc.*, does not suggest anything resembling the *supporting bones* of an animal's body.

17. [יִחְפֵּץ] from יִחְפֵּץ † = خَفَضَ, to *lower, depress* (*e.g.* wings, Qor. 15⁸⁸ 17²⁵), *bring down, abase* (Qor. 26³, the day of judgment will *abase* the proud); here, it seems, somewhat more generally, to *bend* (יִחְפֵּץ, to *desire* = خَفِظَ, to *be attentive to*, is a different root altogether: Dr.³ § 178, pp. 226, 231).

[פְּחִירִי (dual)] = اَفْخَان, *thighs* (Aram. פְּחִירִי, *testiculi* = אֶפְשָׁר, Lv. 21²⁰ ☩; and so U here *nervi testiculorum eius perplexi* sunt).

18. [גִּרְמִיּוֹ] גִּרְם is the common Aram. word for *bone* (*e.g.* Dn. 6²⁵, Gn. 2²³ ☩), but rare and poet. in Heb. (Gn. 49¹⁴, Pr. 17²² גִּרְם, וְרוּחַ נִבְחָה תִּיבֶשֶׁת-גִּרְם, 25¹⁵, 2 K. 9¹³ [?] †). How it differs in meaning from עֲצָם is uncertain: RV. *limbs*, RVm. *ribs*; Hi. Bu. Che., after ע (ῥάχῖς), render *his spine*, observing (Hi.) that this is favoured by the sing. מַטִּיל, and regarding the pl. גִּרְמִיּוֹ as referring to the separate vertebræ: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebræ; in a comparison there is no difficulty in the sing. מַטִּיל; and the Syriac Hex. expresses ῥάχῖς by the specific שִׁבְלֵי הַמֶּלֶךְ the *backbone*.

מַטִּיל †] the $\sqrt{\text{ }}$ in Ar. is to *hammer out* (? a secondary root from מַל, to be long, Del.); and Ar. *mamtûl* is iron, or a sword, *beaten out into a long shape* (Lane, 3021; cf. also the *Lex.* of Neswân, as cited by Del.); hence מַטִּיל, a *bar* of metal. Cf. מַטִּיל, I S. 17⁶ (מַטִּיל הַנֶּחֱשֶׁת = נֶחֱשֶׁת), and here מַטִּיל הַנֶּחֱשֶׁת, (variants מַטִּיל הַנֶּחֱשֶׁת, מַטִּיל הַנֶּחֱשֶׁת, a *weight*): Levy, *ChWB.* ii. 28a, b). Ἐ σιδήρεος χυτός: Σ ὡς συμβλήματα σιδηρά.

19b. (1) מַטִּיל, in view of the *jussive*, מַטִּיל, can only be correctly rendered, "Let him that made him bring near his sword (to attack him)!" הַנֶּחֱשֶׁת (if the *active* ptc. is right; but *v.i.* (3) and (4)) will be an anomalous form for הַנֶּחֱשֶׁת (cf. the rare נֶחֱשֶׁת by the side of הַנֶּחֱשֶׁת: Kö. 3032); and as the art. with a ptc. naturally excludes a *nominal* sf. in the *genitive* (G-K. 116g n.), the ה— will be the *verbal* sf. in the *accusative* (as in הַמַּטִּיל, Ps. 18³³. הַמַּטִּיל, etc.: G-K. 127i; Kö. l.c.). Cf. הַמַּטִּיל, Dn. 11⁶. (2) The common rendering (which properly requires מַטִּיל for מַטִּיל) is (cf. *U* qui fecit eum applicabit gladium eius), "He that made him *bringeth near* his sword, *i.e.* furnishes him with it (so R^Vm.), the 'sword' being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks" (cf. Hdt. ii. 71, χαυλιόδοντας φαῖνον), which "root up rank grass like an agricultural implement" (*Encycl. Brit.*¹⁰, s.v., p. 722b), and "sever, as if with shears, a tolerably stout stem" (Woods, l.c. p. 761 f.). And Nicander (*Theriaca*, 566 f., *ap.* Bochart, ii. 761) describes these teeth as a ἄρπη (*sickle*): "Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σαῖν αἰθαλόεσσαν Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἄρπην; cf. Nonnus, *Dionys.* xxvi., Αἰχμῇ καρχαρόδοντι διασχίζων ῥάχιν ὕλης. But to *bring near*, like an offering, or an article for food or use (I S. 13⁹ 23⁹, 2 K. 4⁵, Gn. 27²⁵), is not a natural expression to use of what is an integral part of the animal's frame. (3) Ἐ has πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ (cf. the addition in 41²⁵ Ἐ) = מַטִּיל הַנֶּחֱשֶׁת, *that is made for him to play with, i.e.* to be Yahweh's plaything (ὑπὸ τῶν ἀγγ. αὐτοῦ being a readily intelligible paraphrase for ὑπ' αὐτοῦ): cf. (upon

one view of its meaning) Ps. 104²⁶ לְיַעֲרֹתָּהּ לְיַחְקְרֶבּוּ (εὐ εἰς ἐπλασας ἐμπαίξειν αὐτῶ). So Me. Bi.¹. [In favour at least of the pass. part., note הָעָשׂוּ in the similar v. 41²⁵.] (4) Hfm. (1890) emended הָעָשׂוּ יַנִּשׁ הָרָבּוּ, *which is made that he should draw near to* (?) *His dry land* (?), improved somewhat by Gunkel, *Schöpf. u. Chaos* (1895), p. 62, to (sic) 'יַנִּשׁ הָרָבּוּ', *which is made that he should govern the* (sic) *dry land*, and by Giesebrecht (in a review of Gunkel's book, *GGA.*, 1895, p. 595) to הָעָשׂוּ יַנִּשׁ חֲבֵרָיו, "*that he should govern his fellows*," i.e. the other animals. נִנֵּשׁ, however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to *govern*, but to *press hard*, as a debtor, Dt. 15^{2, 13}, or workman, Is. 58³; hence Du.'s הָעָשׂוּ נִנֵּשׁ חֲבֵרָיו (Che. *EB.* 521, better, לְנִנֵּשׁ), *to be governor of*, etc., is preferable, syntactically as well as in meaning; for נִנֵּשׁ, though it is the word used of a *task-master* (Ex. 3⁷ al.), and signifies properly a *hard, exacting ruler* (Is. 3¹² 9³ 14^{2, 4}, Zec. 9⁸), expresses the idea of *governor*, at least in late Heb. (Zec. 10⁴—perhaps also Is. 60¹⁷), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to ^a.

20. יָבִיל לְכִי בֹל הָרִים יִשְׂאוּ לוֹ: note the preceding י. נִשָּׂא, *bring* = *bear*; cf. of a tree, Hag. 2¹⁹ al. (*Lex.* 671a, 2g), of the mountains, as here, Ps. 72³ יִשְׂאוּ הָרִים שְׁלוֹם לְעַם. כִּי, *for*, however, agrees only with (2) in v.¹⁹ (*v. supr.*), which, however, we have seen to be improbable. Perhaps יִשְׂאוּ לוֹ, *For the produce of the mountains he taketh to himself* (Du.), is right; Be.'s objection that יָקַח לוֹ would be expected in this sense is hardly cogent. Wr. for הָרִים would read יְאִרִים, and Sgf. נְהָרִים, and Giesebr. for ^a יִשְׂבִּילוּ בֵּין נְהָרִים: but none of these suggestions agrees with ^b; the beasts of the field do not "play" in the rivers. In ^b Du. continues וְכָל חַיַּת הַשָּׂדֶה יִשְׁחַק ²¹; וְכָל חַיַּת הַשָּׂדֶה יִשְׁחַק, ²¹ *And there*," etc. (שָׁחַק, as Ex. 30²⁶†; common in Syriac, and often for συντριβειν): this would be a proof of his dominion over other animals (v.^{19b}), and agree with נִנֵּשׁ. Still, in this line there seems to be no sufficient reason for deserting *ff*: such a strong term is hardly

here expected; and רִבְיָא is the usual Heb. word for expressing the idea. [If v.²⁰ gave proof of behemoth's dominion, * as well as ^b probably expressed this: so Gu. (*Schöpfung. u. Chaos*, 64), who regards כל חית השרה as subj. of ישאו: note also ישעו for ישאו, proposed with a ? in Be.^K.]

21. צִאלִים v.²² †; = Ar. ضَال = Syr. جَان, like אָרֶץ = אֶרֶץ; see Dr., *Tenses*, p. 223.

בַּצֹּה [swamp or swampy ground: 8¹¹, Ezk. 47¹¹ † (cf. בֵּץ, a swampy bottom, mire, Jer. 38²² †): בִּצְאָה, 8¹¹; Is. 14²³ (בִּיצוֹן) al. (אֲנִי מִים = רַמְיִין).

22. צִלְלוֹ for the normal צֶלֶל, with resolution of the duplication, as גִּלְלוֹ, 20⁷ (n.); צִלְלִי, Jer. 6⁴: cf. עֲמָסִי, הֶרְרִי, etc. Note assonance with צִאלִים, as [if correctly read] of יִסְכְּהוּ with יִסְכְּהוּ. Syntactically, צִלְלוֹ is an accus., defining in what capacity the lotus-trees cover him, “as his shade.” [But this is rather pointless, the repetition (after ²¹) of צִאלִים and the similarity of יִסְכְּהוּ in * to יִסְכְּהוּ (cp. 8³ n.) in ^b suspicious. For יִסְכְּהוּ צִאלִים Du. proposes נַעֲצוּצִים.]

23. עֶשֶׂק is everywhere else a trans. verb, meaning to oppress, wrong (e.g. Am. 4¹),—a very doubtful figure to use of a river. The sense *exorbitare* (sc. extra viam) is imaginary: this is cited by Hi. (from Willmet) for عَسَفَ, which does mean to turn aside from the way, and also to act unjustly (Lane, 2044): but it is cited by Del. (seemingly by an oversight) as the root-meaning of عَسَقَ, which really signifies *adhæsit, assiduus, deditus fuit rei*: to exceed bounds, behave immoderately and violently, first in a physical and then in a moral sense, is consequently a purely imagined meaning for עֶשֶׂק. The text is thus very doubtful. Du. יִשּׁוֹק, dashes (*heranstürzt*), the idea being not that of the rising Nile, but that of a mountain (Palestinian) stream, swollen by a sudden storm, dashing, like a wild animal (Pr. 28¹⁵), against the sleeping monster. יִשּׁוֹק will, however, come not (as apparently Du.) from יִשּׁוֹק, to overflow (Jl. 2²⁴ וְהִשְׁקוּ הַיְקָבִים חִירוֹשׁ, 4¹³, Ps. 65¹⁰ וַתִּשְׁקַף וַתַּשְׁקֵף פְּקֻדַּת הָאָרֶץ וַתַּשְׁקֵף, Ges. *discursit, dis-*

cursitavit, of locusts, Jl. 2⁹ יִשְׁקוּ בּוֹ, Is. 33⁴ בּוֹ שֶׁקֶק, “ad instar *incursionis locustarum incurrit in eam*” (prædam), Nah. 2⁵ of chariots, *rushing* or *dashing to and fro*, בהוצות יתהללו, הִרְכַּב יִשְׁתַּקֵּקֶן in Pr. 28¹⁵ רָשָׁע מוֹשֵׁל שֶׁקֶק נָהֵם וְרֹב שֶׁקֶק מוֹשֵׁל רָשָׁע: in Pr. 28¹⁵ רָשָׁע מוֹשֵׁל שֶׁקֶק נָהֵם וְרֹב שֶׁקֶק מוֹשֵׁל רָשָׁע, the sense *ranging* (EVV.—suggesting a more staid movement than is denoted by שֶׁקֶק), or *stürzt sich* (Du.), for שֶׁקֶק seems less probable than that which—however obtained—שֶׁקֶק has in Is. 29⁸, Ps. 107⁹, viz. *eager for food* (so Ges. Del. Frankenberg). These are all the occurrences of שֶׁקֶק: the cognate languages fail us: and the *exact* shade of meaning expressed by it, or whether it would have been used of water *dashing* against anything, we do not know. Ἐ has ἐὰν γένηται πλήμμυρα, whence Be. יִשְׁפַּע *overflows*. יִשְׁפַּע itself does not occur in the OT., though the derivatives יִשְׁפַּע (Dt. 33¹⁹ †) יִשְׁפַּעָה (22¹¹ 38³⁴, 2 K. 9¹⁷, Is. 60⁶, Ezk. 26¹⁰ †) do, but mostly in the fig., not the lit. (so only Jb. 22¹¹ 38³⁴ מִים שֶׁפַּעַת, sense of *ab-undantia*, “abundance,” a company of men or animals: it occurs, however, in Ἐ (Pr. 3¹⁰ for יִפְרוּ יִקְבִּיךָ וְיִרְצֶוּ, 5¹⁶ מְעִינִיךָ חוּצָה, יִפְרוּ), and is common in Syriac, e.g. for דִּלְפָּה, 16²⁰, and הִשְׁקִי, Jl. 2²⁴ 3¹³, and of a river overflowing, Land. *Anecd. Syr.* iii. 244. 2, Wisd. 11⁶ נִסְסֹן בְּמִלְכָּא; see, further, PS. 4269 ff. Though the possibility of Ἐ paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of עִשָּׂק (*v. sup.*), יִשְׁפַּע is a very plausible emendation. [Gu. יִשְׁקַע—שׁ, technical term for the falling of the Nile, Am. 9⁵.]

[יגיו] see on 38⁸. Gr. הִנִּיעַ, *approaches to*.

[יררן] the emendation יֵאֵר (Winckler, Be.) is unnecessary. [Che. in *EBi.* 2576 for יֵאֵר יֵרָן reads יֵרָן יֵאֵר. On rhythmical grounds we might rather omit יֵרָן, reducing the rhythm from 3 : 4 (21¹⁶ n.) to 3 : 3, a reduction also, but otherwise, obtained by Gu. (see on 24).]

24. [בעיניו פ'] בעיני פ' is the Heb. idiom for *in the estimation, judgment, opinion of* (so even in Pr. 1¹⁷): לעיני פ' (Dt. 4⁶ and often) is idiom. for *in the sight or full view of*; and לעיני must be restored in 1 S. 21¹⁴, Ezr. 3¹², and (if עיניו is correct) here, “Can one take him *before his eyes*” (= “when he is on the watch,” RV.)? There is no need to change עיניו (which is

already expressed by Θ): still בְּעִנִּים, *with barbs* (cf. on 5⁵) might be read—at least if the masc., and not the fem. (Am. 4² צִנּוֹת), was in use for an artificial “thorn,” or hook (spike, barb): Pr. 22⁵ עָקַשׁ בְּדֶרֶךְ עִנִּים is hardly decisive on the point.

וְגו' [בעיניו יקחנו וגו'] Θ (or rather Θ) ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν; ἐνσκολιευόμενος τρήσει ῥίνα; The question [if such was intended] must be indicated in $\mathfrak{H}$ by the tone of the voice: cf. Is. 28^{28a} (Del.), and G-K. 150a: the insertion (Bu.) of מִי הוּא (which might have fallen out after פִּיהוּ), *Who is he that* (13¹⁹ al.) *will . . . ?* would make the question more pointed and forcible [and remove the abnormal rhythm (2:3: see *Forms*, 176 ff.) of $\mathfrak{H}$]. [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section (15–23) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that 24^a is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of 24^a may be connected with the undue length of 23^b: so Gu. who ends 23 at the יר (taken as = בִּיאַר) of ירֶן, and sees in הֵן אֵל פִּיהוּ the corrupt beginning of 24 which, he suggests, described the capture of behemoth by *God* (אֵל). A not impossible alternative is that 24 consists of corrupt variants of or glosses on 25^f: note אָף 24^b, אָפוּ 26: תִּמְשֹׁךְ בַּחֲכָה 24, בְּעִינָיו יִקְחֵנוּ 26; בַּחוּחַ 24, בְּמוֹקְשִׁים 26; יִנְקֵב 24, תִּקְבֵּב 26. From Θ the v. was absent.]

וְיִנְקֵב] contrast 26 תִּקְבֵּב. The נ in such cases is usually retained in pause (G-K. 66f), but see also Jer. 3⁵ יִנְטֹר.

אָף] rd. אָפוּ. For 24^b Klo., ingeniously redividing the words, בָּמֹו קִשׁ יָם יִנְק בָּאָפוּ; but not only is “suck” incongruous with both קִשׁ and בָּאָפוּ, but the thought does not harmonize with 24^a.

25. (EVV. 41^a) תִּמְשֹׁךְ] the question will be indicated by the tone (see v. 24 n.): Hi. Hfm. Bu. Gu. suppose אָף, a particle suggesting a question, to have dropped out after אָפוּ. More probably הֵן itself has accidentally fallen out. [MS^{Ken.} 157

[החמשך.] In חמשך there is perhaps (Ew. Del. Bu. [but see Che. *Exp.*, July 1897; *EBi.* 520, n. 3]) an allusion to the Eg. word for the crocodile, *msuh* (emsuh), with the art. *p.* *emsah*; χάμψαι (Hdt. ii. 69) and Arab. *timsāḥ* seem to be inexact reproductions of the same word. As Bu. remarks, העלה is elsewhere the word used for drawing a fish out of the water (Hab. 1¹⁵, Ezk. 29⁴). [But the use of מִשָּׁךְ with העלה in Gn. 37²⁸ (וימשכו ויעלו את-יוסף) (ימשכו את ירמיהו בחבלים ויעלו אתו מן הבור) and Jer. 38¹³ (מִן-הַבּוֹר)] suggests that מִשָּׁךְ may very well have been used naturally (without any play on *msuh*) of large animals, though we do not happen to have an instance of the usage in OT.]

[חֶכֶה] as Is. 19⁸, Hab. 1¹⁵ †.

[תשקיע] Hrz. Del. press down its tongue *into* the line, so that it bites it, and thou art able to draw it up: but this is not probable. שקע, however, elsewhere of water *sinking* or subsiding, or of a stone *sinking* in it (Am. 9⁵, Jer. 51⁶⁴), is a somewhat strange word to use of *pressing down* the tongue: hence Be. תקשר, "canst thou *bind*?" but this also does not agree well with the angler's line. Τηκρά, *pierce*; Α στυθήσεις; Ὑλγabis: [and so Mich. (see Ges. *Thes.* 1477) appealing to the Sam. שקע = חבש in Lv. 8¹³].

[לִשְׁנֵי] Hoffm. לִשְׁנֵי, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [ובחוזת] cp. בְּחוֹמִים, 2 Ch. 33¹¹; of a hook for holding captives חֶה is more commonly used; see Is. 37²⁹, Ezk. 19⁴ 29⁴.]

27 (3). [ידבר אליך רכות] Cf. the opposite in Gn. 42⁷ וידבר אתם קשות.

29 (5). [ותקשרנו] [ἄ + ὥσπερ στρούθλον, whence Gu. בָּחוּר, Be. (better) כְּיוֹנָה: such an insertion would complete the rhythm to 3:3 if הַתְּשַׁחֵק בּוֹ in ^a may be read with two stresses, otherwise הַתְּ is 2:2 and admits of no addition in ^b].

30 (6). [יכרו עליו] see on 6²⁷.

[חֶבְרִים] the form (cf. מִבְּחַ, etc.) suggests a more permanent association than חֶבֶר, חֶבְרִים. [The interrogation is carried on from ²⁹ (cp. 39² (Di.): yet the omission of the ה between ²⁶⁻²⁹ and ³¹ is strange.]

31 (7). שָׁבוֹת †] cf. שָׁבִים, *thorns*, Nu. 33⁵⁵ †.

צִלְצֹל] see *Lex.* 852b.

32 (8). אֶל־תֹּסֵף] we should expect וְאֵל: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like וְאַתָּה עָשִׂי וְחַיִּי = "if you do this you will live": but וְ in such cases is sometimes omitted; so Pr. 3^{7a} "Be not (אֵל תְּהִי) wise in thine own eyes . . . רַפְאוֹת תְּהִי לְשֶׁרֶךְ, *let it be healing to thy navel*," etc.,—in Engl. *and it will be*, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

[תֹּסֵף] in pause for תֹּסֵף, as וְאַלְהֶ 19¹⁰, Jg. 19²⁰ (Hi.); cf. G-K. 29g, 69v.

CHAPTER XLI.

1-3 (9-11). The passage is difficult, and has given rise to many conjectures. We may consider these first. In ^{1b} Σ has καταβαλεῖ for יָטֵל, which suggested יָטֵל, not (as Be.) to Houb. who has יוּטֵל, but first, it seems, to Me. (p. 202), הָנֵם אֶל-מְרָאִי (Will he even hurl—fight—against my appearing?); and so Wr. (Will he even hurl—fight—against them that shoot him? מְרָאִי, 2 S. 11²⁴). For וַיִּשְׁלַם ^{3a} E has καὶ ὑπομενεῖ (in 9⁴ also for וַיִּשְׁלַם), whence Me. וַיִּשְׁלַם, and prosper, come off safe; so Wr. (Hfm. וַיִּשְׁלַם and *I left him sound*). Gu. in 1895 (*Schöpfung u. Chaos*, p. 55 f.) went further, and supposing 40³²-41³ to be misplaced, and to have referred originally to behemoth, suggested for 41¹⁻³:

הֵן תוֹחַלְתְּ נִכְזָבָה נִם אֵל מְרָאִי (מְרָאִי וְיָטֵל):
 מְלֹאךְ זֶר כִּי יַעֲרֵנוּ וּמִי הוּא לִפְנֵי יִתְעַב:
 מִי הַקְדִּימוּ וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא הוּא:

"Behold, *thy* self-confidence will be proved false,
 His look (or, *his fear*) casts down even a *god*:
 (An angel shrinks (scheut sich)) to stir him up,
 And who is he that can stand before *him*?
 Who ever confronted *him*, and came off safe?
 Under the whole heaven, *not* one."

אֵל is vocalized אֵל by S (אלהא). זֶר is presumably זָר, from זָרַח, to turn aside: it does not commend itself; but מְלֹאךְ זֶר is expressly put forward as only "eine sehr beschiedene Vermutung." For הוּא לֹא = "not one," Gu. compares Jer. 5¹²; "he (*i.e.* such a one) is not!" would be the more exact rendering. In *JQR*, July 1897, p. 579, Che. improved this into

הֵן תוֹחַלְתְּ נִכְזָבָה נִם אֵלִים מְרָאִי וְיָטֵל:
 מְלֹאךְ יִשְׁעָר כִּי יַעֲוֹרְנוּ וּמִי הוּא לִפְנֵי יִתְעַב:
 מִי הַקְדִּימוּ וַיִּשְׁלַם תַּחַת כָּל הַשָּׁמַיִם לֹא אֶחָד:

Surely thy self-confidence proves itself vain;
 Even divine beings the fear of him lays low.
 An angel shudders when he would arouse him;
 Who then (among mortals) would dare to meet him as a
 foe?
 Who ever confronted him and came off safe?
 Under the whole heaven, not one! (*EBi.* i. 521).

𐤁𐤏𐤀 for אֵל by haplography. For יָשַׁעַר see Jer. 2¹². לא אחר is certainly what would be expected to express "not one." Du. reads (including v.⁴):

הן תוחלתו נבזבה גם אל-טראיו יטל:
 לא אכזר כי יעירנו ומי הוא לפניו יתיצב:
 מי יקדמנו וישלם תחת כל השמים לא הוא:
 לא יחלש בריו ודבר גבורות והן ערכו:

In v.¹ Du. thus returns to 𐤁𐤏𐤀. V.⁴ means, He (the assailant) would never again (after the conflict) renew his boastings (11³), or his talk about valiant deeds, and his practical (?) outfit, הן being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and ערכו, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of הן is more than questionable: הן in Aram. means really *mind, reason*, as דלא הוּנא (of an animal) *without reason*, מן הוּנא נפק, Mk. 3²¹, went out of his *mind* (see many more exx. in PS. 992), and in 𐤏 (rare), Pr. 5¹⁹ teach *what is rational* at all times, 28¹⁶ 31⁵: להוּנִי להוּנִי, Gn. 33¹⁴ 𐤏𐤁 (Levy, *ChWB* and *NHWB*, s.v.) cannot mean *literally* "at my ease," it must mean *according to my mind, or judgment, as I think fit*; it is thus a *paraphrase* of לֵאמֹר, not an exact rendering of it. The Arab. *hāna* is to be *light, easy*; but in actual use the Aram. הן shows no trace of this meaning: the development of meanings, conjectured by Fleischer (*ChWB.* i. 423; *NHWB.* i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to 𐤁𐤏𐤀 in 1-3; Bu. departs from it only in reading v.¹ תוחלתך, and 𐤏𐤀 for יטל, and v.⁸ וישלם for ואשלם.

I (9). If 1-3 (9-11) is in its right place, in ¹ the omission of ה is a sufficient change. 1 MS and 2 have indeed "*thy hope*";

and Bu. and others (*v. supra*) adopt this, reading correspondingly in ^b “*thou art prostrated*” (יטל for חטל). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after 40⁸² should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: *e.g.* Is. 13² “*lift up the hand to them,*” *i.e.* to the foes of whom the poet is thinking.

[נכובה] The verb is the one commonly rendered to *lie* (*e.g.* 6²⁸), cf. Pr. 30⁶ (Nif. as here). “*And thus be proved a liar*”: but it is also used more generally, as Ps. 116¹¹ “*All men are liars,*” *i.e.* are a deceptive help, Is. 58¹¹ “*a spring of water, whose waters lie not,*” *i.e.* do not play false (EVV. *fail not*; but the Heb. expresses more than merely *come to an end*).

[יטל] a strong word, lit. *flung down*: cp. Ps. 37²⁴ “*though he fall, he will not be prostrated.*”

2 (10). אכור is not *bold* or *daring* (Di. al.), but *cruel* (30²¹, La. 4³, Jer. 6²³); it is doubtful whether it ought to be weakened even to *fierce*. It thus suits the animal, rather than its assailant. לֹא אכור, also, for “*there is not a daring (cruel) one*” (for אִין אכור) is very strange Heb., such passages as 22¹⁶, Is. 44¹⁹ being not really parallel. If אכור were referred to the animal, though אכור הוא would be the normal expression, the הוא might just be omitted, as Ps. 16⁸ (בי מימיני); but we must in this case either (Gr.) omit לֹא, as dittographed from אכור יטל, or as the duplication of both ל and א is not very likely, read הֲלֹא: *Is he not* (or *He is*) *cruel* that one should stir him up? Gie. suggests יְעִירֵנו אֲבָרְךָ, “*I will not bless (praise as happy) him that stirreth him up*”; but the expression does not seem a natural one.

[יְעִירֵנו] so Occ., and Or. Qrê; but rd. either יְעִירֵנו (Or. Ktib.), or, better, as rather a stronger word, יְעִירְנִי (3⁸, Zec. 9¹³).

3a (IIa). ὁ ἡ δὲ ἄνθρωπος ἐστὶν μοι καὶ ὑπομένει; strictly = וְשָׁלֵם (or יְקַדְּמֵנִי יְקַדְּמֵנִי מִי, but the tenses need not be pressed.

4 (12). [The rhythm (2 : 2 : 2 : see 17¹ n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have

meant something quite different from what it is commonly supposed to mean.]

[אחריש] only here construed with an acc. in the sense of “keep silence *about*.” [Me. *silently tolerate*, strains the meaning of the word even more: Du. יַחֲרִישׁ: see next n.]

[בדרי] [*his limbs*—a meaning fairly secured by 18¹³ in spite of the corruption of that v.—must be the meaning of the word, if the v. is in its right position and rightly read in 18: Me. Du. give the word the meaning it has in 11³ (see n. there): Me., I (God) will not silently endure *his* (Job’s) *idle talk*: Du., He (viz. who had once attempted to assail behemoth) would never (thereafter) renew *his boastings*; see above on 1⁻³].

[דבר] either *word* = *account*; or *matter* (*Lex.* 183b, 3), as דבר אוריה 1 K. 15⁵; האתנות (rd. with דְּבַר & דברי 1 S. 10²: cf. 1 K. 6³⁸ לכל דבריו = “in all its *particulars*.”

[גבורות] rd. גְּבוּרָתוֹ: the sf. is needed.

[חין] as it stands, a very questionable by-form of חֵן (√ חָנַן) *gracefulness*, which, however, is not here a suitable sense. Rd. probably חֵיל (Honth. Be.).

[עֲרֵךְ] עֲרֵךְ is an *arrangement*, or something *arranged*, as Jg. 17¹⁰ עֲרֵךְ בְּגָדִים, an *arrangement* (= *suit*) of raiment, properly the separate pieces *laid out* in order; Ex. 40²³ וַיַּעַרְךָ עָלָיו עֲרֵךְ לֶחֶם, arranged upon it an *arrangement* of bread. Here of the *arrangement* or *disposition* of the animal’s parts = structure.

5 (13). [פְּנֵי לְבוּשׁוֹ] a peculiar use of פְּנֵי (found also in Is. 25⁷ פְּנֵי הַלּוֹט, the face of the veil) in which לְ is the genitive of the “substratum” (Hi.), or the “explicative” genitive (G–K. 128k): the face, or front, or surface, *consisting in* his garment = *his outward garment*, the garment being the animal’s scales.

[רַסְנוֹ] & ῥάπακος αὐτοῦ; rd. פָּרִינוֹ.

6 (14). [פְּנֵי] & Bu. פִּי. But (Du.) the doors of the face *are* the mouth.

7 (15). [גִּאווֶה] & τὰ ἑγκατα αὐτοῦ, ἡ σῶμα αὐτοῦ, ὁ corpus illius. These renderings point to גִּאווֶה = פֶּה, *his back*, which also suits admirably: so Houb. Boch. Mich. Di. Bi. Bu. Du. al.

צָר [סָגוּר חוֹתָם צָר] is *compressed, tight, narrow*, 2 K. 6¹ צָר מִמֶּנּוּ . . . הַמָּקוֹם, Is 59¹⁹ נָהָר צָר: so חוֹתָם צָר is a (clay) seal *closely pressed down* (v.s.). סָגוּר will be construed syntactically with צָר; but the implicit reference will be to the individual scales of which the back consists. EVV. "Shut up as *by* a close or tight seal" (i.e. a closely adhering seal, Del.), implies both a doubtful sense for צָר, and a hard construction of the accus., חוֹתָם צָר, going beyond the cases mentioned in G-K. 118q, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) חוֹתָם צָר, a seal of *flint* (Jos. 5²⁻³, Ezk. 3⁹ חָזָק מִצָּר; cf. *ἡ σύνδεσμος αὐτοῦ ὥσπερ σμιρίτης λίθος, like emery-stone*), i.e. a *hard* seal, pressing down the clay firmly; but the second difficulty would remain. Bi.¹ Du. Be. read צָר חוֹתָם סָגוּר, "His (so *ἡ*) breast is a seal of flint": but it is doubtful if "breast" is the meaning of סָגוּר (Hos. 13⁸ † לָבָם אֶקְרַע סָגוּר לָבָם); [moreover, so emended, ^{7b} (sing.) awkwardly separates ^{8f} from the *plural* מִנִּיּים in ^{7a} to which ^{8f} in *ἡ* refers (*ἡ* om. ^{8a-9} and has the sing. in ^{8b}). However, ^{7b} in *ἡ* is certainly awkward too, and may be considered doubtful].

8 (16a). [*ἡ* omits this line.]

יִגְשׁוּ [Kön. ii. 540: cp. the pausal form, הוֹגִישׁוּ, 2 S. 3³⁴].

[רוּחַ] masc. as 20³ (n.). Be. רוּחַ (Gn. 32¹⁷), which scarcely suits יבֵּא so well.]

9 (17). The v. is absent from MS^{Ken. 34} and *ἡ*, and is omitted by Me. Bi. Du. as a doublet of 8. But the poet himself may have desired to dwell upon the thought which the words express (cf. 11-13).

אֲחִירָהּ so for אֲחִי, Mic. 7², Jer. 34⁹, 2 Ch. 31¹² †.

10. עֲמִישָׁתִּי †] The verb is not found in OT. any more than it is in Aram. and Eth. (though the *subst.* is found in both; and the vb. occurs in NH. and Arabic). *ἡ* וְרִירוּחִי (cf. *ἡ* Po¹, 2 K. 4³⁵ †).

תְּהִלָּה the fem. sg. by G-K. 145k; but Sgf. Bi.² Bu. Du. Be. עֲמִישָׁתִּי: cf. *ἡ* ἐν πταρμῶ αὐτοῦ.

11 (19). יִדְהִלְכוּ Probably felt to suggest greater rapidity of movement than יָלְכוּ: cf. 23⁸ (n.).

[כִּידוּרִי only here. [Probably (Barth, *NB* 142) a noun of the same form as נִיחוּחַ, from $\sqrt{\text{כִּד}}$; כֹּאן (med. כִּי) is used of a fire-stick emitting *sparks*; from the same root may come כִּדְכֵר, the name of a precious stone as something that *sparkles*. The $\sqrt{\text{כִּד}}$ from which כִּידֵר is alternatively derived (Lagarde, *BN* 182) does not explain the meaning required here by the gen. לפִּידִים || אֵשׁ and the

וַיִּתְמַלְטוּ The $\sqrt{\text{}}$ idea seems to be to *slip away*; hence in Nif. (oft.) to *escape*: in Pi. and Hif. to *let* (an egg, or child) *slip away* (from the womb), so only Is. 34¹⁵ 66⁷: here, of sparks, to *slip forth* = *stream* or *leap forth*. דַּמְחֵלְהֵטִין U *accensæ*, as though reading הִתְחַלְהֵטוּ.

12 (20). [דוּרֵד נְפוּחַ] a pot *blown upon* = well-heated, or, as we should say, *boiling*: cf. סִיר נְפוּחַ, Jer. 1¹³; also, for the vb., Ezk. 22²⁰ אֵשׁ לְפָחַח עָלָיו אֵשׁ.

[וַאֲגַמֵּן] [if this is rightly read and means as in 40²⁶ a *reed*, it must be explained as above. But a reference to the fuel seems superfluous. Saad. gave אַגְמֵן the meaning of *caldron*; so Seb. Münster, AV.; but the meaning is not established, and the mention of a second utensil improbable. The vb. אֶגַּם means *to be hot* (of the day), *to burn up* (of fire), and the noun אֶגֶם is the *ardour* (of anger); hence אַגְמֵן itself has been taken by some in the sense of *boiling*: but if this be the meaning, it is preferable to read אַגַּם (Bi.), the ך being a dittograph. U sicut ollæ succensæ atque ferventis: הֵיךְ דּוּדָא נִפְיָה דַּעֲבָר כִּפְאָה T [אֶגֶם נִסְזַלְן נִסְמַחְן נִסְמַחְן S.

13 (21). [נִפְשׁוֹ] נִפְשׁ = *breath*, only here, and (as generally understood) נִפְשֵׁי יְפֹשֶׁת = “*scent-boxes*,” Is. 3²⁰ [but see n. there]. נִשְׁמָה is more usually *breath*, and *spirit* only Pr. 20²⁷. In Arab. *nafas* = “*breath*,” *nafs* = “*soul*.” Cf. the Nif. *take breath* = refresh oneself (so Syr., Pa. to *refresh*, Ethp. to *be refreshed*).

גַּחְלִים 2 MSS of G prefix ὥς; and so Sgf. Bu. Du. Be. כְּגַחְלִים. The change is unnecessary: of course, even with נַחְלִים the poet did not think of literal “*coals*,” any more than he thought of a literal “*flame*” in ^b.

14 (22). [תִּדְרוּץ] דָּרַן in Heb. only here: in Aram. to *dance*

(= *σκιρτᾶν*, in *Σ* Lk. 1⁴¹. 4⁴ 6²³, Ps. 114⁴. 6⁶ Hex.; often also in the more general sense of *exult, rejoice*, as 2 S. 1²⁰ *Σ* *Σ*, Is. 54¹ *Σ*). *Ἐ τρέχει* = *תָּרַץ*, preferred by Be. here; but “dancing” is a far more poetical idea than “running.”

דָּאָבָה] the subst. only here: the vb. means to *melt or waste away*, especially of the *נפש*, Ps. 88¹⁰ *עֵינֵי דָּאָבָה מִנִּי עֵנִי*, Jer. 31¹² *כִּי הִרְיִיתִי נֶפֶשׁ וְהִיְתָה נֶפֶשׁ כְּנֶגֶד רֹחַ וְלֹא יוֹסִיפוּ לְדָאָבָה עוֹד*, 25 *כִּי הִרְיִיתִי נֶפֶשׁ*; so *דָּאָבָה*, Dt. 28⁶⁵ *כִּלְיוֹן עֵינַיִם וְדָאָבָה* †, *נפש*, and *דָּבָה*, Lv. 26¹⁶ *מַכְלֹת עֵינַיִם וּמַדִּיבוֹת נֶפֶשׁ* †, 1 S. 2⁸³ *לְכַלּוֹת אֶת עֵינֶיךָ וְלִאֲדֹיִב (וְלִהְרִיב) אֶת נַפְשְׁךָ*. Probably in Heb. the *√* is everywhere an Aramaism: for the Syr. *ܕܐܒ* (PS. 83of.) corresponds in meaning to the Heb. *וּב*, to *flow* (= Arab. *ذاب*), though it occurs also in the fig. sense of *tabescere* (e.g. through grief; v. PS.), very much like the Heb. *דָּאָב*, *דָּבָה* (which are found *only* in the fig. sense). Cf. *τήκομαι*, used often in similar applications. Here *דָּאָבָה* will be a fig. for the failure of nerve and courage (cf. *נָמוּג*), occasioned by the approach of the monster, hence *despair* or *dismay*. *Σ* *דחלתא*, *fear*, *Ⲫ* *ἑκλιμίαν*, whence no doubt *U egestas*. *Ἐ ἀπώλεια* = *אֲבִדָּה* in 26⁶ 28²², Ps. 88¹², Pr. 15¹¹ 27²⁰ (*אֲבִדָּה*), which is hence adopted strangely by Be. as the original reading here. But *אֲבִדָּה* is in OT. (v. on 26⁶) exclusively used of the *place* [ct. Rev. 9¹¹] of destruction, Sheol: hence, with *תָּרַץ* (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). *מִמֶּלֶי*] elsewhere only Am. 8⁶ *מִמֶּלֶ בֵּר*, of what *falls* as refuse from wheat.

דָּבָה] *Ἐ κεκόλληται* (cf. ⁹ *προσκολληθήσεται* for *דָּבָה*), *Ⲫ* *מִתְאֲדָקֵן* (cf. v.⁹, Dt. 28⁶⁰ *Ⲫ*), whence Du. Be. *דָּבָה* (as ⁹ 38³⁸). The change, however, is not necessary; nor are *ἘⲪ* any evidence that the pass. was read by them. The trans. *κολλάω* could not be used for the intrans. *דָּבָה*; and the Pual in Dt. 28⁶⁰ would be very unnatural.

יִצְוֶק] *poured out*, i.e. *cast*; and so *firm*: see on 11¹⁶. The sg. *יִצְוֶק* may refer to *בִּשְׁרֵי*, or to *מִמֶּלֶ ב'* regarded as a single mass, as *something firm*, etc. (Kö. 411i). The threefold *יִצְוֶק* (in 15b, 16a, b) is not an elegance. 15b *Ἐ* om. (v. Field). Bi.² Du.

Be. omit ^{15b}, and in ¹⁶ the words 'יצוק כמו אבן ו' as a gloss on ^{16b}, reducing ¹⁵⁻¹⁶ thus to כפלה תחתית לבו יצוק ¹⁵⁻¹⁶ [but this produces the questionable rhythm 3 : 4 (21¹⁶ n.): ¹⁶ might quite well stand with a synonym substituted in ^b for יצוק (cp. 8^s n.); יצוק in ^{15b} may well be corrupt].

בל ימוט Both בל and ימוט only here in Job; but בל ימוט (תמוט, אמוט) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. 10⁶ 16⁸ 30⁷ 21⁸ 46⁶ 93¹ = 96¹⁰ = 1 Ch. 16³⁰ 104⁵, Pr. 10³⁰ 12³ †: with לא, Ps. 15⁵ 62^{8.7} 112⁶ 125¹, Is. 40²⁰ 41⁷ †); so it hardly tells against the genuineness of the line.

17 (23). מְשָׁחוּ for מְשָׁחֻ (G-K. 23f), the vb. being intrans., as [(if the text is right) in Hos. 13¹, Nah. 1⁵, Ps. 89¹⁰, Hab. 1⁸. Ehrlich מְשָׁחוּ (with נלים for אלים and משברי ים for משברים), at his hinder part; but whether שח, the seat or buttocks in men, denoted the hinder part of an animal is questionable].

אֵלִים = אֵלִים, Ex. 15¹⁵ מואב אילי, Ezk. 17¹³ אילי הארץ, 31¹¹ ואת אילי הארץ Qrê 2 K. 24¹⁵ אֵלִי (אילי MSS) נבורים 32²¹ אֵל גוים (Lex. 18a, 42a?).

שְׁבָרִים usually explained as an abstract plural (G-K. 124d, f) = *state of brokenness*, viz. of mind = *consternation*: cf. שְׁבַר רוח, Is. 65¹⁴; שְׁבַר ברוח, Pr. 15⁴; תְּבִירוֹת רוחא, Qoh. 1¹⁴ ט. But the omission of רוח makes this explanation questionable. [Moreover, the rhythm of שְׁבָרִים is 3 : 2 (17¹⁴ n.); the rhythm may have been normal and שְׁבָרִים may be a corruption of *two* words: for suggested emendations, see next n.]

יִתְחַטֵּא The primary meaning of חטא is to *miss* (see on 5²⁴): in Eth. (Di. Lex. 619f) it regularly means to *be without* (e.g. = οὐκ ἔσχατον, Dn. 10¹⁶); and in III. (the reflexive conj.) it means (Di.) *se subducere*, and so (a) *evanescere*; (b) *aufugere*, as 1 S. 19¹² and often; (c) *abesse, deesse, deficere*. Hence it is explained here by Schult. Ges. *lose their way* ("præ tenore a via aberrant"); by Hi. *fall into confusion*, "*treten gegenseitig fehl*, so that they stumble one over another," and by Di. Del., in a fig. sense, *miss* (5²⁴) or *lose themselves* mentally (= RV. *are beside themselves*; Bu. Du. *get confused*). Gu. (p. 55), אֵלִים יגורו בשמי מְרוֹם יתְחַבֵּאוּ (p. 33) מְשָׁחוּ, At his raging (cf.

Ps. 89¹⁰, reading בְּשׂוֹא = בְּשִׂאוֹת) the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of לוֹיָתָן שׂוֹאָה also never actually means *raging* (*Tosen*). Bu. (after Buhl), keeping ^a as it is, reads in ^b יָם יַחַמְמוּ מִשְׁבְּרֵי, “the billows of the sea get out of tune” (kommen aus der Takt): but the “billows of the sea,” even though “sea” be taken to denote the tide, are out of place, and “get out of tune” or “confused” (geraten in Verwirrung) is a strange idea to apply to them. יָצִין = יָצִין (מִשְׁבְּרֵי), those that are *firm, secure* (in ¹⁵), and ^U *territi* (מִשְׁבְּרֵי) find in מִשְׁבְּרֵי a || to אֱלִים (אֱלִים gives no help here: אֱלִים מִן תַּבְרִיא = *aff*). Du. וּמִשְׁבְּרֵי for וּמִשְׁבְּרֵי: When the monster “lifts itself up, the leaders are in dread, and the guards (of the Nile, military, or customs’, officers on the S. frontier) fall into confusion”: but the pl. of מִשְׁבְּרֵי, *body of keepers, guard* (Jer. 51¹²), is elsewhere always מִשְׁמְרוֹת (mostly Chr. Neh.). Gie. Be. read for וּמִשְׁבְּרֵי, וּמִשְׁבְּרֵי [נְיוֹן בְּרִים], “and at his teeth mighty men (are beside themselves”: or, Be., יָתוּם are *dismayed*). This is the best suggestion that has been made; though, as a parallel to מִשְׁתּוֹ something less special than “teeth” is rather expected.

18 (26). [כְּשִׁיגְהוּ] The ptc. absolute would be just possible, “When one approacheth him with the sword, it holdeth not” (2 S. 23³, Pr. 28^{27a} מַחֲסוֹר אֵין לָרֶשׁ נָתַן לָרֶשׁ אֵין מַחֲסוֹר: G-K. 116w; Dr. 121, Obs. 1 n., and 135. 6 n.: and חֲרָב, as חָרֶם, Mic. 7²; G-K. 117ff, end): but the construction is forced, while the change to חֲשִׁיגְהוּ is slight, and with it all awkwardness disappears. So MS^{Ken.} 180, Grā. Be.; cf. אֲרִיבִינִי חֲרָבָה, U Cum apprehenderit eum gladius. Bu. מִפְּנֵי “on account of its shields (scales)”; cf. v.⁷

בלִי [בְּלִי תָקוּם] though otherwise construed it is comparatively frequent in Job (see *Lex.*), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of 40¹⁵-41²⁶: but the use of בְּלִי with a finite vb. is exceedingly rare elsewhere also (Gn. 31²⁰ (E), Is. 14⁶ 32¹⁰, Hos. 8⁷ 9¹⁶ Kt. †), and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].

18b. Absent from $\mathfrak{C}$; added from Θ .

מַסֵּעַ only here. Perhaps from نَسَعَ , to *strike* or *hit* (among other meanings).

שִׁרְיָה also only here. If correct, = Arab. *sirwat^{an}*, a *small, short arrow*, or (a dialect-variant of *sirwat^{an}*) *siryat^{an}*, an *arrow-head* (Lane, 1354^a, 1356^a). Hfm. Bu. (alt.) Du. (alt.) שִׁרְיָה = Syr. ܫܪܝܐ = $\beta\omicron\lambda\acute{\iota}\varsigma$, *javelin* (PS. 4065), from שָׁרַף common in Aram. in the sense of *to throw* (e.g. arrows, 1 S. 20²⁰ $\mathfrak{ST}$). Θ ($\theta\acute{\omega}\rho\alpha\kappa\alpha$) $\mathfrak{TV}$ confuse with שִׁרְיָה ; but a weapon of *offence* is required by the context.

19 (27)b. רַקֵּב on the form, Kō. ii. p. 129. Bu. רַקֵּב , as Pr. 12⁴ al., supposing the ך dittographed from נהושה .

20 (28)b. לֹר are turned (or turn themselves) *for* him into stubble: cf. 30²¹, Is. 63¹⁰ לְהִיבֵן לָהֶם (*Lex.* 512b).

21 (29)a. absent from $\mathfrak{C}$: Θ $\acute{\omega}\varsigma$ $\kappa\alpha\lambda\acute{\alpha}\mu\eta$ $\epsilon\lambda\omicron\gamma\iota\sigma\theta\eta\varsigma\alpha\nu$ $\sigma\phi\upsilon\rho\acute{\alpha}$ (*rd.* $\sigma\phi\upsilon\rho\alpha\iota$: v. Field). Σ^H $\acute{\omega}\varsigma$ $\kappa\alpha\lambda\acute{\alpha}\mu\eta$ $\epsilon\lambda\omicron\gamma\iota\sigma\theta\eta$ $\alpha\upsilon\tau\hat{\omega}$ $\sigma\phi\upsilon\rho\alpha$, $\mathfrak{V}$ Quasi stipulam æstimabit malleum. בָּקֵשׁ after 20^b לָקֵשׁ is weak: $\Sigma\Theta$ Be. בְּקִנָּה is very probable. For נַחֲשָׁבוּ (miswritten, after 20^b נַחֲפָכוּ), *rd.* with Σ^H Di. Be. Bu. Du. נַחֲשָׁב , or at least נַחֲשִׁיב : to treat תוֹתַח as a collective is forced. The ל as Is. 40¹⁷ al. (*Lex.* 514a).

תוֹתַח Cf. Arab. *watakha*, to beat with a club: *mīlakhat^{an}*, a *club*. [Or תוֹתַח may be a loan-word from Ass. *tartah*, a (*light*) *javelin* (Del. HWB 630).]

22 (30). חֲדוּרֵי חֶרֶשׁ G-K. 133^h. [$\mathfrak{H}$ = *the sharpest pot-sheerds*; but pointing חֶרֶשׁ we might render *the sharpest* (instruments) of (*i.e.* forged by) *the smith*; but the parallel in Ælian cited above favours $\mathfrak{H}$.]

רִפְּד Rd. רִפְּד : cf. 17¹³ $\text{בַּחֲשׁוֹן רִפְּדֵתִי יָצוּעִי}$. In Ass. (Del. HWB 625) *rapādu* is to *stretch oneself out* on the ground (of a person or animal): in Arab. (Lane, 1119) *rafada* is to *aid, help, or assist*, with a gift or other things, to *prop up* or *support* (a wall); *rifd* is a *gift* or *gratuity*: *rāfīdat^{an}* is *rafters, beams* ("apparently, as a thing that *aids* or *assists*," Lane); and *rifādat^{an}* is a *pad* or *stuffed thing*, beneath a saddle, a *support* for the saddle: cf. in Heb. Ca. 2⁵ בַּחֲפֹזִים רִפְּדוֹנִי בְּאִשִּׁשׁוֹת ; 3¹⁰ רִפְּדָה , appar. a *support* (*i.e.* a back or arm) in a palanquin

also be possible: so Hi. Reuss, Hfm.; Di. does not seem to decide between this and *like*.

[העשו] rd. הָעָשׂוּי (cf. 15²² n.).

[לבל-רחת] cf. Gn. 9² חֲתָכֶם, 35⁵ חֲתָהּ, c. 6²¹ חֲתָת. לְבָלִי (as 38⁴¹ אֶלִּי יִתְּנוּ לְבָלִי, see n., Is. 5¹⁴ (of Sheol) חֵק = *in a state of no fear* = *without fear*. Gu. לבעל חתח, “to be lord of the under-world (??)”; Che. לבעל תחחיות, which is at least Hebrew; Gie. (“if a change is desired”) לְבַעַל חֵית, which might be right.

26a. Rd., with Gu. Bu. Du. Be., אֲחֹתוֹ כְּלִי-נֶבֶךָ יָרָא.

[שחץ] [Ἐ τῶν ἐν τοῖς ὕδασι, 5 𐤱𐤣𐤏] (both without expressing any equivalent for בני), 𐤱𐤣𐤏 כורי: whence שרץ has been precariously conjectured instead of שחץ].

CHAPTER XLII.

2. ידעת. Kt. ידעתי: Qrê ידעתי. For the 1st pers. written without י, see G-K. 44z. Me. curiously adopts the 2nd pers.

3. ולא יבצר ממך מזמה cp., with a longer prose equivalent of מזמה, Gn. 11⁶ לֹא יִבְצֹר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת מִזְמָה for God's plans see Jer. 23²⁰. Emendation of מזמה to מאומה (Be.) or מה (Bi.), or of כי יכלת and לא to כי כל חובל ולא (Du., who omits מזמה: cp. מִי זֶה מִי at the beginning of v.³), are unnecessary (though Du.'s יכלת no doubt gives a good antithesis to קלתי, 40⁴), and Gr's οὐθέν cannot be cited in support; for having paraphrased ולא יבצר ממך by ἀδυνατεῖ δέ σοι the translator necessarily also paraphrased מזמה by οὐθέν.

3. דעת . . . זה [מי זה] Gr* om.; = 38^{2a}.

מחשיך MS^{Ken. 248} [מעלים], as 38².

בלוי דעת read with MS^{Ken. 100} & במלך בלי דעת, as 38²: note also ῥημάτων in Gr's paraphrase.

לכן הגדתי Gr τίς δὲ ἀναγγελεῖ μοι; & נפלאות || גדלת ולא הנדתי. Between גדלת and נפלאות (|| נפלאות, as 5⁹) would have been easy; yet its insertion would overload the line. Gr's μεγάλη after ולא אבין is not in the position in which גדלת, if it had been used, would have stood. Hoffm. seeks an obj. to הנדתי in לכן read as כן; but this gives a questionable position to the object and a bad parallel to נפלאות.

G-K. 156f. [ולא אבין . . . ולא אדע]

5. שמע [שמעתך] שמע, to hear of, receive a report about, as Ex. 18¹, 2 K. 19¹¹: cp. with the same antithesis to ראה, Ps. 48⁸ באשר שמענו בן ראינו.

6. The v. seems to be defective: אמאם and ונחמתי, as parallel terms, should stand in different lines: but, if divided at אמאם, the very questionable 2:3 rhythm (40²⁴ n.) is the

result. Bu. completes ^a by inserting **אשר דברתי** after **אמאם**: Böttcher, Be. (Che. *EBi.* 2481) by reading **אָמַם אָמַם** for **אמאם**.

אמאם] if correctly read, an obj. has dropped out (see last n.), or must be understood (cp. 7¹⁶): MS^{Ken. 601} supplies **חַי** (cp. 9²¹). The understood object has been taken to be *myself*, or, better, *what I have said and done* (Di.): but neither is very satisfactory; and if this is the sense, it is better to restore a suitable object by emendation; see last n.

ונחמתי על עפר ואפר] both **נחם** and **על** are ambiguous: and **עפר ואפר** have also been very differently taken. **נחם על** means *to be sorry for*, *to repent of* (so, e.g., Jer. 8⁶ and frequently), and also *to comfort oneself for* (so 2 S. 13³⁹, Jer. 31¹⁵); but it is difficult to find a suitable sense for **עפר ואפר** as the obj. of this verbal phrase, though attempts have been made: so **ואתנחמית** and **מבני דהנון עפרא וקטם**; Ehrlich, I repent of my empty and foolish speeches. Consequently most take the vb. absolutely (it is frequently so used in both senses, *to be sorry*, e.g. Ex. 13¹⁷, and *to comfort oneself*, e.g. Gn. 38¹²): I repent (while sitting) upon dust and ashes, or I comfort myself (though sitting) upon dust and ashes (Che., reading **וְנִחַמְתִּי** for **ונחמתי** and in ^a **המם אמם**): therefore I must pine away, and dissolve to dust and ashes (*EBi.* 2481), but **על** would hardly be the right preposition even if **נמקתי** might be accepted. **καὶ ἡγομαι δὲ ἐγὼ ἐμαυτὸν ἡγοῦμαι καὶ σποδόν**: but it is doubtful whether this is anything but a paraphrase of **ח**.

7. **אחר**] followed by the pf. in **ח** (**דבר**) is = **אחר אשר**: see 19²⁶ n.

אלי] for **עלי**, as, e.g., 1 S. 3¹², 1 K. 16¹²: cp. *Lex.* 41a, 181b, 3b end: **καὶ** wrongly *ἐνώπιόν μου*; so **SH**: **לוחי** and so Bu. *zu mir*, which he defends on the ground that "all human speech has God for its hearer, and is directed towards Him"!

כעברי] many MSS **בעברי**: and so in v.⁸ where **κατά**, here **ὥσπερ**) implies the same reading.

8. **והעליתם**] **καὶ ποιήσει**, **נ** **נ**, making Job's activity begin with the offering instead of (**ח**) with the prayer; the expression of the subj. before **יתפלל** vouches for the correctness of **ח**.

[כי אם פניו אשא] unless אם is an error for את (Du.), אם either = *only* (cp., if rightly read, Gn. 40¹⁴, Nu. 24²²), or *surely* (cp. Jg. 15⁷, 1 S. 21⁶): *Lex.* 475a, b and c.

[אלי . . . כעבד] see on v.⁷.

9. וצפר] read with many MSS and VV. וצפר.

10. [שב את־שבית איוב] Qrê שבות. This is the only occurrence of the phrase שב שבות (השב) with the name of an *individual* in the gen. after שבות; the gen. is generally the name of a people, occasionally that of a country (Jer. 33¹¹). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant *to bring back the captives of*, and was composed of a vb. from the root שוב and a noun from the root שבה. But since Ew. (on Jer. 48⁴⁷ and in *Jahrb. Bibl. Wiss.* v. 216f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. 126¹, which would be decisive if שיבת is rightly read there), and the phrase of the same character as 'נקם נקם פ', ריב ריב פ'; the meaning in this case is *to turn the turning*, i.e. to change the fortunes of, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezk. Zeph. and the probably late vv. Hos. 6¹¹, Am. 9¹⁴), but also in Ps. 14⁷ = 53⁷ 85² 126¹ (read שבית), La. 2¹⁴. It is not impossible that in some of these passages the author himself thought of captivity in connection with שבות; this sense was in any case quite early read into the form (cp. Ⲭ *αἰχμαλωσία* frequently), and is probably the reason of שבית in Ⲭ interchanging with שבות, and of the punctuation נְשִׁבִית (yet cp. לִוֹת from לוֹח) instead of נְשִׁבִית.

[רעהו] not sing. (Di. Bu.: for 12⁴ 16²¹ are not analogous), even with a collective sense (G-K. 91^k), but, as in 1 S. 30²⁶, pl. (ⲬⲚⲪⲱ) = רעיהו, unless we emend to רעיו (Du.), the form used elsewhere.

11. [ויאכלו עמו לחם בביתו] Be. ויאכלו וישחו עמו after Ⲭ , and noting that MS^{Ken. 76} reads וישחו for בביתו and two MSS omit בביתו. But the addition of the detail (cp. the variants as between Ⲭ and Ⲭ in 1 S. 1⁹, 2 S. 12²¹) is more probable than its omission.

13. [שבענה] probably an error for שבעה : G-K. 97c.

14. [יְמִימָהּ] if = *يَمَامَة*, *dove*, read ימומה (so Be. "frt") : if a diminutive (Hitz.) = *يَمِيمَة*, point יַיִמָּה.

15. [נמצא נשים] G-K. 121a; cp. 1450 (footnote). 2 MSS^{Ken.} Be. נמצאו.

[לָהֶם . . . אֲבִיהֶם אַחִיהֶם] G-K. 1350.

16. [וַיֵּרָא] Ktib. וַיֵּרָא : Qrè וַיֵּרָא; G-K. 75t.

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II. HEBREW.

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Forms and meanings marked with an asterisk are in the Hebrew of the OT. peculiar to the book of Job; several of these, as pointed out in the notes, rest merely on punctuation or are due to textual corruption.

Words enclosed in brackets do not occur in *Job*, but rest on a different punctuation or emendations of the text, not in all cases adopted in the notes and translation.

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